

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIII

JACKSON, MISS., February 19, 1931

NEW SERIES
VOLUME XXXIII. No. 8

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R. B. GUNTER, Executive Secretary
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NOTES FROM VARIOUS LANDS

By Dr. J. H. Rushbrooke,
General Secretary, Baptist World Alliance

The India Round Table Conference

I dictate these notes within a few hours of the closing of the India "Round Table Conference" in London. It is impossible to say that "all is over except the shouting"; but the Conference has been carried through in a spirit of good-will, and appears to justify the hope that ere long a united and self-governing Federation of All-India will come into being. Christian opinion in Britain is strongly in favour of moving as fast and far as possible in this direction; indeed, missionaries may rightly claim—and Baptist missionaries among the foremost—that through their teaching they have taken a leading part in awakening among Indians that sense of human worth which has made mere subjection impossible. There are, of course, difficulties and dangers ahead; and Baptists of all countries will remember in prayer the great land in which Carey initiated the earliest missionary enterprise of our oldest Missionary Society.

Dutch Baptists and the East Indies

When Dr. MacNeill and I visited last autumn the Regional Conference at The Hague, the question of the Dutch East Indies arose. I pointed out that no Baptist evangelisation has been undertaken in that part of the world, and urged that the Baptists of Holland should regard it as a field awaiting their occupation. At the closing meeting I returned to the subject, and pleaded that it should become the concern of the whole body of Dutch Baptists. I rejoice to find that "De Christen", the weekly organ of the Baptists of Holland, has devoted a series of articles to the subject, written by the Rev. J. de Jong. There appears to be ground for hope that a new enterprise in Baptist missions may ere long come into being.

"The Waiting Isles"

The Judson Press of Philadelphia has recently issued under the above title a book on Baptist missions in the Caribbean, by Dr. C. S. Detweiler (\$1.25 cloth; 75c paper covers). It is a remarkable survey of conditions in the West Indies, rich in geographical, historical, and ethnological, as well as missionary information. The work of the British Missionary Society is sympathetically described; but the main interest lies in the study of American Baptist influence and opportunity in Cuba, Haiti, Porto Rico, and elsewhere. Dr. Detweiler has on behalf of the American Baptist Home Mission Society responsibility for missions not only in West Indian Islands, but in Mexico, Salvador and Nicaragua on the mainland of Central America; and no one could write with more authority and knowledge regarding this part of the world.

Education Problems in England

A sharp conflict has arisen in England on the old issue of the claims of denominational schools. Readers are probably aware that two classes of schools exist in the country: (i) the so-called "provided" schools built and maintained from public funds and controlled by the public education authorities, and (ii) the so-called "non-provided" schools which are built and owned, controlled and staffed, by the denominations, although the whole cost of their maintenance is derived from public funds. Developments in education now involve heavy demands for improved buildings—in many cases for new schools. The denominational managers, especially the Roman Catholic, are demanding that the public authorities shall contribute heavy sums toward the re-conditioning of their old buildings or the erection of new, but insisting that these re-conditioned or new buildings shall still be the property of the denomination and that its powers in respect of general management and appointment of staff shall remain undiminished. The present Labour Government is not inclined to yield the clerical demands, but the issue is complicated by the fact that some forty Labour Members of Parliament allowed themselves—for the sake of gaining votes at the last election—to give written promises of support to the Roman Catholic authorities. Free Churchmen as a whole, and Baptists in par-

ticular, stand for the principle that public control must accompany public expenditure. There is a natural shrinking on their part from such a controversy as that into which John Clifford was compelled to enter a generation ago; but the Catholic demands are so insolently pressed that it may prove impossible to avoid a serious clash. There are, after all, worse things than controversy; and if Baptists and their fellow Free Churchmen should cravenly acquiesce in a manifest wrong the evidence of their decadence would be irresistible.

American Baptist Veterans

The bulletin of the William Jewell College (U. S. A.) contains the interesting announcement that its oldest alumnus, Mr. Richard M. Johnson, was present as a guest of honour at the convention on December 2nd last. Mr. Johnson graduated in the class of 1855—seventy-five years ago! There was also present on the same occasion Mr. Alonzo H. Wiloff, 95 years of age, and father-in-law of Dr. J. P. Greene, President Emeritus of the College.

Young Baptist European Tour and International Conference

In connection with the Young People's Committee of the Baptist World Alliance, whose chairman is Dr. T. G. Dunning of Britain and Secretary Dr. J. Asa White of the U. S. A., a tour in Central Europe has been arranged for July and August next, including a Conference of young Baptists in Prague (August 1-4). I hope with other representatives of the Alliance to visit the Conference. A hundred representative young Baptists from the United States and Canada are expected to participate in the tour, and it is hoped that Baptist young people from the European countries will be present in good numbers. Dr. Prochazka, President of the Czechoslovak Seminary, is taking a leading part in the preparations.

Anti-Religious Policy in Russia

Christian people are gradually coming to understand the full gravity of the situation in Russia. The emphasis should be laid less on the ill-treatment of individuals—serious as that is—than upon the steady pressure by the Communist party, which alone exercises political power, and which cherishes the definite purpose of eliminating religion in every form from the life of the people. In the December issue of "Missions", the organ of the American Baptist Foreign Mission Society, Mr. W. B. Lippard publishes a remarkably able article entitled "Civilization Without Religion", in which he reports his first-hand impressions during a visit to Russia. The Management Committee of the "World Alliance for Promoting International Friendship Through the Churches" has also lately issued a careful statement which includes this finding regarding the facts:—

"After making all due allowances for the political, social and religious background of the Russian situation, and the difficulty of the problems with which the Soviet Government has had to deal, the plain fact remains that religious persecution appears to prevail in Russia on a scale unprecedented in modern times; that this persecution is not based on objection to any particular form of religion—Orthodox, Jewish, Protestant, Roman Catholic or Mohammedan—but on hostility to religion in itself, and a determination to extirpate it for the coming generation in any and every form; and that this determination finds expression in the confiscation of churches and in the punishment of priests, rabbis and ministers who perform the duties of their sacred calling, forbidding them, as well as all parents, under severe penalties, to teach religion to groups of children, however small, under the age of eighteen; while the Government, not content with forbidding the religious instruction of children, itself teaches them in Government schools to repudiate and hate religion as superstition and the enemy of the State."

As to the wisdom of protest abroad, we may take note of the following statement of the Committee: "We are informed that millions of people in Russia believe that their lot would have been easier and that the bitterness of anti-religious persecution would have been moderated, if peo-

ples in other lands had uttered themselves uncertain terms regarding the terrible injury of seeking to exterminate religious life in the Soviet Republic." Statements to the effect have come to me from trustworthy sources.

May I again remind my brethren through the world that the Executive of the Baptist World Alliance appealed in May, 1929, for continuous and united prayer on behalf of our low-believers in Russia and all others who that land suffer because of their loyalty to conscience and their Lord? And may I say the fact that this appeal has unfortunately none of its force?

"Folders"

The Baptist World Alliance issues from time to time certain "folders": (1) a "white folder" giving the constitution of the Alliance, by-history, etc.; (2) a "blue folder" containing dresses of secretaries and correspondents of Baptist unions and conventions in all parts of the world; and (3) a "green folder" containing statistics of church and Sunday School members, etc., throughout the world.

All these have been revised and re-issued during the present month (January 1931). Copies may be had upon application to the offices of the Alliance, 4 Southampton Row, London, W. C. 1, or to the Honorary Associate Secretary, President Clifton D. Gray, Bates College, Lewiston, Maine, U. S. A.

—BR—

THE PROHIBITION OUTLOOK

By Dr. T. J. Bailey

No other current question in the United States is receiving as much attention as prohibition both on the printed page and in the forum. Things now look, it is not improbable that it will be the major issue in the next presidential election, and no small factor in our forthcoming state elections; for, while a large majority of Mississippi will support any Democrat regardless of who or what he is, to uphold the party, the naked question, wet or dry, disentangled from all complications, a large majority of citizens will vote dry. So those candidates have not a creditable dry record will have occasion to spend many anxious weeks. For no one be deceived, there is a sufficiency of prohibition sentiment among our people to disentangle any disentangled dry question. While this sentiment has not been very active of late, a big enough challenge arise, and it will emerge from its hiding-place. And why should prohibition not be an issue in national and state politics? Some of us believe that it is the paramount question of the age. When William E. Gladstone that splendid statesman, scholar and Christian was pleading with the British Parliament years ago to do something to check the traffic of the liquor business, he struck the key note of the following declaration: "Gentlemen, you must not give yourselves any trouble about revenue. The question of revenue must never stand in the way of needed reforms. Besides, with a population not wasting their earnings, I know where to obtain the revenue."

Speaking nationally, it appears that prohibition has had, within the last few months, some gain not large, but perceptible. To hold its own worth while; to gain some is better. Also there have been some discouraging developments. The report of the Wickersham Commission contains some of both of these elements. First of all, this report carried the signatures of ten of the eleven Commissioners. This means that prohibition regulations remain in statu quo for some time longer at least, so far as the Commission is concerned. This will give each major party an opportunity to hoist its choice of flag, wet or dry. It now looks as though the Republican party will float the dry flag and the Democratic party the wet. Though a few months change the complexion of the political sky. Some of the Democratic leaders are insisting that the party will have to put up a wet candidate for President in order to carry the wet eastern states. If that shall be done the chances are that the party will lose more southern states than it

Continued on page 6

Housetop and Inner Chamber

Dr. R. L. Motley, once pastor at West Point, recently celebrated his tenth anniversary as pastor at Florence, Ala.

It is said that Mr. Sherwood Eddy has joined the Socialist party and resigned as an official of the Y. M. C. A.

Dr. Theo. Whitfield of Johnston City, Ill., paid us a brief visit a few days ago. He is as happy as a man can be out of Mississippi.

Dr. John A. Held, once pastor in Natchez, has been elected general evangelist and missionary to European races in Texas. He was born in Vienna, Austria.

In one month Pastor Bryan Simmons put The Baptist Record into 80 homes in his church. We thank God for men who are keeping their members in touch with the Lord's work.

Dr. E. P. Alldredge calculates that Texas Baptists spend \$8,400,000 a year for tobacco, or \$1,500,000 more than they give for all religious purposes. Don't turn your spotlight on Mississippi!

Mr. D. Curtis Hall is making engagements for meetings. He is a well known evangelistic singer. Recently he has been in good meetings in North Carolina. Address him P. O. Box 1006, Mobile, Alabama.

Rev. Luther Turner of Richton preached at Summerland and Taylorsville Sunday. There were two additions by letter. He says they are a fine people who are deeply bereaved in the loss of brother Hudson.

The budget committee of the church at Liberty recommended reducing everything except the pastor's salary, but the pastor, brother H. H. Webb, with a genuine shepherd's heart insisted that the church cut his salary, keep The Baptist Record in the budget and give the rest of the amount saved to missions.

Complaint is made in Arkansas and Alabama that some churches which are served by members of the Convention Board as pastors do not contribute anything to missions. Somebody has been snooping around. The Alabama Baptist says, "Since those who do not give ought not to direct in any way the gifts of others, those who do not give ought to resign as members of the Executive Board".

"Somebody said that it couldn't be done," but there were enough folks in Byram who knew it could; so they did it. Byram Baptist Church has its regular services each first and third Sundays in the morning at 11 o'clock and in the evening at 7:30 o'clock. Sunday School and B. Y. P. U. meets every Sunday. They're doing some fine work and invite you to be their guests.—G. H. Gay, Pastor.

At the meeting of Baptist pastors of the northwestern part of the state at Como last week, it was decided to hold meetings monthly. The next will be held in Batesville March 10. Officers elected were B. W. Hudson of Senatobia, chairman; W. G. Hickman of Sardis, vice-chairman; W. W. Grafton of Coldwater, secretary-treasurer. The program committee is composed of C. C. Weaver, L. S. Cole and W. E. Lee.

The United Press reports Jowett Shouse, chairman of the Democratic national committee, after conferring with Raskob, as urging the party to take a direct stand on the prohibition issue, declaring the states whose delegates will represent a majority of the next national convention have already declared for some change in existing conditions, adding "if that means going wet, then I say to you the Democratic party has already gone wet." Southern Democrats are protesting that this does not represent them.

The First Baptist Church of Vicksburg has announced a series of evangelistic meetings to begin March 8th. Dr. W. F. Powell of Nashville is to assist in the meeting.

\$88,900.00 will complete the Emergency Appeal of the Baptist Bible Institute by May 1. Your self-denial gift will help finish the task.—W. W. Hamilton, President, New Orleans, La.

H. G. L. Busby has resigned the pastorate of the Bowmar Avenue Church of Vicksburg. Bro. Busby has not announced his plans for the future. For the present the Bowmar Avenue Church has secured one of the Mississippi College students as a supply for the pulpit.

Good reports come to us of Columbus. At First Church the attendance at preaching service is the largest in ten years. Of the 1046 at Sunday School on a recent Sunday 920 remained for preaching, and others came in. At night the congregation overflows to the balconies. Professions of faith and additions to the church at almost every service. The pastor, J. D. Franks, insisted on his salary being reduced by \$600 in order that other causes might be adequately provided for.

The Baptist Message of Louisiana wants to know "How Come" the Jesuit University of Loyola in New Orleans to confer the honorary degree of Doctor of Laws on Gov. Huey P. Long, who is a member of a Baptist church; and the editor expresses the hope that it was only gratitude for what the governor has already done in getting free text books and free "buses" for Catholic schools paid for by tax money.

A good brother who had been studying closely the recent Sunday School lesson about the temptation of Jesus writes to ask for more light on the question of how it was possible for Jesus being by birth identified with the sinful human race to be himself free from sin. We do not know that we can answer the question he has in mind, but can say this, that sin is not an essential and necessary part of human nature. While all men are sinful by nature since the fall of Adam, it is as possible for God to be so united with man now (as he was in Jesus Christ) that sin becomes no part of his nature. This must be true or it could never be true in the future that human beings could be sinless. We know that the time will come when all Christians will be presented holy and blameless before God. Jesus was the first fruits of this condition. There was no sin in his human nature and he resisted all temptation to sin.

Here's a story told on Dr. Brown, editor of the Word and Way for something less than a hundred years and still going strong. Indeed we heard him tell it himself, so there must be some basis of truth in it: On a hot summer day he was making his way slowly to the hotel in a Missouri town. A well conditioned "drummer" was sitting on the walk in front of the hotel with his back to the approaching minister-editor. Both of them were watching a nicely dressed lady coming across the street carefully rolling a baby carriage, watching both ways lest injury should befall her charge. She carefully eased the little carriage up the curb from the street to prevent any jolt, as if afraid the occupant might be disturbed. What was the amazement of the two gentlemen to see that the baby carriage was occupied by a poodle dog all dressed up in ribbons. The drummer, not seeing the preacher, gasped, "Well! I'll be ——." Just then Dr. Brown confronted him and said, "My friend, I am a minister of the gospel. I have never used such language as I've just heard from you. I do not think any gentleman should use such language. But I have never before heard it when I felt so much like saying Amen."

Pastor J. C. Wells, who went from Senatobia to First Church of Welsh, La., writes that his work is going well and he has every reason to rejoice.

Moody Bible Institute has recently acquired adjoining property on North LaSalle Street. The building has been renovated and named Powell Row for a liberal helper in Dallas, Texas. The first floor is made into apartments for small families. The three upper floors are used for 72 young women students.

Dr. Hal E. Norton, pastor of First Baptist Church of Janesville, Wis., was a recent visitor in Vicksburg, in the home of Dr. B. W. Griffith. Dr. Norton spoke to the congregation of the First Baptist Church on Wednesday evening, February 11th. Dr. Norton stopped in Vicksburg en route to New Orleans, for the Mardi Gras season.

Northern Baptist Fundamentalists will meet in Kansas City just before the meeting of the Northern Baptist Convention. The subjects proposed for discussion are The Christian Minister; His Call, His Convictions, His Culture, His Credentials, His Consecration, His Conquests, His Christ and Church, and Controversy.

It is said that there are twenty per cent more subscribers to the financial budget of Hazlehurst Church this year than last. The W.M.U. of this good church reported a total contributed in 1930 of \$3,358.99. Of this \$1,962.12 were given to current support, \$1,011.30 to missions and benevolence.

The receipts of the Executive Committee of the Southern Baptist Convention for January were for the cooperative program \$133,518.28. Beside this designated gifts were \$119,247.02, making a total of \$252,765.30. This was all disbursed to the various boards and institutions as designated and according to agreed ratios. Mississippi sent to the Executive Committee, on program \$4,574.51, and in designated gifts \$8,009.63. In addition to the money that went through the Executive Committee, the Baptist Bible Institute received direct in response to the emergency appeal \$20,094.57. Of this amount Mississippi sent \$2,266.81.

Conditions are improving in Winona. Think that within a few weeks we will be back near normal again. Finances with our church have been awfully hard since our two banks failed. Since the Winona Bank opened this first of this month there has been a decided increase in gifts to our work. I am now in my eighth year as pastor at Winona, and our work, taken from every point of view, is going better than I have ever known it to go. Am preaching to more people than ever before. Our S. S. is well organized and is functioning in a great way, with about 240 attending regularly. Also our W. M. S. and B. Y. P. U.'s are doing better work than I have ever known them to do. And the greatest joy of it all is we are having conversions and additions, most every Sunday. You know this is the joy of a pastor's heart. I feel that with these conditions prevailing in our church, the question of finances will in a short time come back to normal.—V. E. Boston, Pastor.

TWIN INSTITUTIONS

Editors of Baptist publications throughout the South are on their way home after a convention in Memphis.

They took with them a mind picture of two great institutions in Memphis—the Baptist Memorial Hospital and Eppsey Jennings.

The two are as inseparable as the famed Siamese twins.

It is difficult to think of the Baptist Hospital getting along without Eppsey Jennings. His heart and soul have given the institution a living personality.

It is difficult to imagine Eppsey Jennings happy unless at work for the institution he loves.

No longer is Eppsey Jennings a millionaire at the banker's desk, but he is still one of the richest men of the Southland—rich for his unselfish work for humanity.—Memphis Press-Scimitar.

Editorials

SEVEN LAMPSTANDS

We are not under the necessity of finding out for ourselves the meaning of the "seven golden candlesticks", or lampstands, mentioned in Revelation. These were explained to John as the seven churches. The symbolism is and was meant to be a true characterization of the nature and mission of the churches.

No one can fail to note the similarity to and the difference from the seven lamps that were to burn continually in the tabernacle built by Moses. John said when he heard the voice as of a trumpet telling him, "What thou seest write in a book", he "turned to see the voice". The first thing he saw was the seven golden lampstands. There in the midst of the lampstands one like unto the Son of Man. This is probably not different from the experience of people today. The churches are apt to be seen before the Lord is visible. And he will be visible where the churches are what they ought to be and are doing what they ought to do.

A church is a lampstand. It is for the purpose of enlightening the minds of the people. The churches are not the truth but they uphold the truth. They are not the light but they bear witness of the light. Paul said the church is the pillar and ground of the truth. The church must support the truth. Paul speaks also of Christians "holding forth the word of life". A church is more than a statue of liberty enlightening the world. Jesus said to the first group of believers, "Ye are the light of the world".

If ever the world is to have the truth, the knowledge of God, it must come from and through the churches. It will be well if our churches can quit quibbling about boards and programs and methods, and just accept the responsibility that the Lord has put upon them to give the light of the knowledge of God in the face of Jesus Christ to the whole world. If they take him seriously and take this task seriously they will have no difficulty about cooperation.

It is significant that these lampstands are golden. That is the most valuable metal known to the people to whom this revelation was given, that which is everywhere accepted as the standard of value. The character of the church should be beyond question. Its people should be pure from the dross of the world, everywhere the standard of moral values.

The difference between these lampstands and the candlestick in the tabernacle is significant. There there was one candlestick with many branches. Here there are seven separate lampstands. The churches of Christ are here shown to have no organic connection with one another. They are totally separate and independent. It is hard for the world to learn this, and so-called churches are constantly seeking to ignore or override it. But this is God's plan. All the talk about uniting the churches of Christendom into one great organization is not only pure bunk, it is absolutely destructive of the scripture teaching.

Report comes to us of the serious illness of Mrs. R. B. Gunter, wife of our State Mission Secretary. It is necessary for Dr. Gunter to be with her a good part of the time. His work has been heavier than usual of late months, and he carries this additional burden on his heart. Our people should daily remember him and his loved ones in earnest prayer.

Another address from the pope has found its way into the newspapers in which he takes the Italian government to task for encouraging vaudeville shows and countenancing Protestant propaganda. We think the pope may be more than half right about the vaudeville, but the poor fellow is a thousand years behind the monkeys when he insists that religious teaching should be stopped by law.

THE SEVEN STARS

This is one of the instances of sign language in the book of Revelation, which, like the seven golden lampstands, is interpreted for us, and not left for us to work out. John says that the Son of Man whom he saw in the vision, said, "The seven stars are the angels of the seven churches".

The word angel means, of course, a messenger. A messenger may be a messenger to a church or a messenger sent by a church. Or he may be, and probably in this case is both. That is he is one whom God has appointed to be his messenger to the church, and so he becomes the representative of and spokesman for the church. It is safer perhaps to keep the emphasis on the fact that he is God's appointed messenger through whom he makes his will known to the church.

It is certainly true that when God has a message for his people the pastor is the one commonly used to deliver it. His is a position of great responsibility as well as of honor. He can only maintain the honor of his position by recognizing and discharging the responsibility. If he is God's messenger he must be in touch with God. He must know the mind of God. He must bear the word of God. He must himself understand it and be able faithfully to interpret it.

And when he does this he is to the people the voice of God. In so far as he truly interprets to them the will of God, his message is to be received as authoritative, to be obeyed as the voice of God. The only question for those who hear his message to ask is whether or not this message that he brings them is a correct interpretation of the will and word of God. If so then there is nothing to do but obey. If this were not so then there is no need for preaching or for preachers.

It is to be noted that the Lord holds these seven stars in his right hand, which can mean nothing less than he controls them and protects them by his own power. As long as a preacher is under the direction of the hand of God, he is protected by the power of God. They are safe from injury or harm. When Jesus first sent out his disciples he told them that every hair of their heads was numbered. And when he gave them the commission as he went away he said, "Lo I am with you, even to the end of the age".

In the discharge of their duties preachers need fear no evil. If they are faithful to their commission, they will be protected and provided for. He said, They that preach the gospel shall live of the gospel. He said, Touch not mine anointed and do my prophets no harm. They are safe in the hollow of his hand. Threats against preachers for the faithful performance of their duties will return in condemnation on the heads of those who oppose their ministry.

Owing to the illness of Pastor J. D. Franks (the first such in his pastorate at Columbus) Dr. E. B. Hatcher of Blue Mountain preached for him Sunday, Jan. 15.

Rev. J. H. Burnett retires from active pastoral work in Kentucky and will make his home at Glasgow, Ky. He is in his eighty-third year, and has been one of the best beloved and most useful ministers in his native state. His two sons, J. Henry Burnett of Georgia and Geo. Burnett of Louisville, Ky., are well known throughout the South.

SUNDAY SCHOOL ATTENDANCE FEB. 19, 1931

Jackson, First Baptist Church.....	751
Jackson, Calvary Baptist Church.....	878
Jackson, Griffith Memorial Church.....	453
Jackson, Davis Memorial Church.....	361
Jackson, Parkway Church.....	148
Jackson, Northside Church.....	56
Columbus, First Church.....	902
Offering \$21.13	
Hattiesburg, Fifth Avenue.....	320
Offering \$87.04	
Meridian, First Church.....	678
Collection \$41.42	
Quitman Church.....	227

MONEY HUNTERS OR SOUL SEEKERS?

In these columns recently have been pointed out some of the things that stand in the way of our mission work, the carrying out of the command of Jesus to save a lost world, the progress of our whole denominational purpose and program. This writer is not vain enough to believe that he can with his pen alone withstand the wrong trend of an age or correct the defects in the cooperative work of three or four million people. He has ample evidence that not all that he advocates has been accepted, nor all that he opposes has been rejected. Then why make a protest or urge a policy? It is sufficient to answer that he is responsible only for bearing his own faithful testimony. The result is with God and the people. There was once a voice in the wilderness which started something.

The thing which we here mention as hurting and hindering the work which God gave us to do, and which we are trying to do is that we have in all phases of our mission and benevolent work become money hunters rather than soul seekers. This is said with much hesitation and some trepidation. We know there are people who are ready to take up this cry and use it to defend themselves for doing nothing and to distract those who are doing something. God knows we do not belong to that element.

We believe in giving, in giving a tenth, in giving all; in putting at God's disposal all our financial resources, to be drawn upon at His own will. But with all that the kingdom of God is not money getting or money giving. It is a concern for men, for the souls of men.

Again we say that these things are spoken with hesitation for the reason that critics and enemies of the work of missions are abundant and often noisy. And some of them are ready to say, "Just what I have been telling you". These lines are written from the standpoint of a friend and supporter and believer in the cooperative program, one who believes it is the best way ever proposed to carry on the Lord's work of saving a lost world. But our attitude has become vitiated. We have ceased to think in terms of men and souls and are thinking in terms of money. And the stingy folks who refuse to help have almost compelled us to do it.

We say "almost", for we do not believe that this attitude is justifiable on any ground; and we believe that it will utterly prevent and destroy the very thing we are trying to do, namely carrying all the blessings of the gospel to all men. We must get back to the original purpose of the gospel and not lose sight of the business of making disciples, baptizing them and teaching them to observe all things which the Lord has commanded. It will take money to do this, and men must be taught to give their money, but we must keep it out of our minds and not let it get into the minds of others that the gospel program is a business of raising money.

This is not a problem for secretaries and boards only. That is it is not a fault of officials simply, this money hunting instead of soul seeking. They have their share of the responsibility. But the rest of us, all the way out to the man behind the counter and the man between the plow handles, must share in this change of attitude.

Take for example the pastor and other leaders in the church who plan a budget and put on a canvass. What else do these men do for the spread of the gospel or ministry beyond their own borders, other than put on a canvass for raising the budget? When did you hear last a prayer in the church for a missionary or for any one of the boards or institutions through which we do our work? When was there a missionary program outside the W. M. S.? When was a prayer meeting given up to the ministry of intercession for a lost world? When did your church hear an address from a missionary? Did you ever have a week of prayer in your church for Christ's kingdom to come and His will to be done in earth as it is in heaven?

Our whole idea of mission work is bringing the people in line for a worth-while offering. What are bullets without powder behind them?

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It is possible for a pastor and church to want a good collection for missions or a respectable budget simply to save their faces before the denomination; to prevent their being discredited or discounted as do nothings.

Until men and women shall agonize in prayer for the lost in other lands, in all lands; until they are concerned about the spiritual welfare of men, and not simply concerned about having a good collection; not till then can we be said to be interested in missions.

—BR—

The editor and his wife have had the great joy of having all five of their children in the home together again after a period of fifteen years. This is the first time "since the war". At various times we have had all of them with us, but at no time until now since they came to manhood and womanhood have all been together. On Sunday they were all under the family roof together, four boys and one girl. They are Mr. J. J. Lipsey of Colorado Springs, Mr. P. I. Lipsey, Jr., of Geneva, Switzerland, Mrs. X. O. Steele of Magee, Miss., Dr. J. H. Lipsey of Memphis, Tenn., and Prof. C. H. Lipsey of Brookhaven, Miss. With these were Mr. X. O. Steele and Mrs. C. H. Lipsey and two of the six grandchildren. The occasion of their coming together was the return to America of Mr. P. I. Lipsey, Jr., for a short vacation. He is head of the Associated Press Bureau at the League of Nations in Geneva, has been in Europe for nearly four years, and will return soon to his work. He has been doing newspaper work and teaching journalism for about ten years, reporting among other events the Scopes trial, the death of Wm. Jennings Bryan; and while in London was assigned to interviews with Ambassador Daws and Prime Minister McDonald. In Geneva he finds his work and associates most congenial. The other members of the family are filling places of responsibility in the homeland, and are a constant source of joy and satisfaction to those who sent them forth. Mr. J. J. Lipsey is well known and honored for his work some years ago with the Record and the Book Store. Dr. J. H. Lipsey has already established himself among the leading surgeons of Memphis. Prof. C. H. Lipsey is among the prominent educators, an active deacon and Sunday School Superintendent. The only daughter, mentioned above, is second to none. Now then, you see why we are glad and grateful.

—BR—

A great many of the people have been seriously offended by the adoption of the name "The Young Crusaders" by an organization devoted to the return of the legalized liquor traffic. "Crusaders" carries the suggestion of followers of the Cross, and its use in such a connection is unfortunate. The organization has recently been very much better named by a Washington wit, who suggested that it be called "The Young Boozaiders."—Sel.

—BR—

TO THE PASTORS AND CHURCHES OF PIKE COUNTY ASSOCIATION

—O—

I call your attention to the District meeting in Brookhaven March 11th, 10 A.M. to 3 P.M. I hope each church in the district and more especially each church in Pike County will have representatives in this meeting. There will be a three minutes' report from each county in the district, and I am sure that these reports and the discussions of the day will be of vital interest to every one present. Let us begin now to make arrangements for representatives from our churches to this meeting.

These several district meetings at Meridian, New Albany, Hattiesburg, Brookhaven, Grenada, Leland, are in preparation for a state-wide meeting to be held in Jackson March 24th. I hope many of our churches and especially the churches in Pike County will plan to attend the state-wide meeting, since we are to have addresses from several of the leading men of our denomination. Begin now to make your plans.

—J. R. Carter, Moderator

Pike County Association,
Magnolia, Miss.

MEETING OF THE BAPTIST BROTHERHOOD OF THE SOUTH, FEB. 9, 1931

—O—

For almost ten years I have been attending the monthly meetings of the Baptist Brotherhood of the South and I do not hesitate to say that the meeting on Monday, February 9, was one of the most stimulating and encouraging of any that it has been my privilege to attend. Through the years it has been my privilege to serve on a number of Denominational committees appointed for the promotion of various Southern Baptist interests, and it is my conviction that the meeting just referred to revealed more sources of confidence for Kingdom work than that of any committee meeting with which I have been associated during my ministry. For the past six months, particularly, I have been in constant attendance upon numerous and varied committee meetings, civic groups, relief agencies, unemployment committees, etc. As I think back hurriedly concerning the gatherings of these various groups there is with me the distinct impression of how in them all and through them all were sounded the notes of timidity, uncertainty, and even fear. But the meeting of the Executive Committee of the Baptist Brotherhood last Monday was one in which none of these notes was heard. In striking contrast notes of encouragement and optimism and confidence breathed through everything that was said and the words spoken were from a background of actual experience with a number of churches during the past few weeks. Those who composed the meeting were a group of some twenty or more pastors and laymen from city, village and rural churches in this section. Secretary Henderson and District Secretary T. H. Haynes read reports of missionary and stewardship schools held and of every-member canvasses conducted with a number of churches. (The report of the work of District Secretary T. J. York, who could not be present, was read by Secretary Henderson.) These reports were from work done in East Tennessee, Georgia and Alabama. The reports, as they gave them, revealed the encouraging fact that in every Church where they had worked there had been a decided increase in the amounts subscribed both for local work and the Cooperative Program. While some people had found it necessary to reduce their subscriptions, more people made subscriptions than in the history of the churches heretofore. One report showed an increase in the total amount of the subscription of three hundred per cent. In several churches the increase was as much as fifty per cent.

After the secretaries had read their reports the various pastors present spoke a brief word. The messages from the pastors were enthusiastic words of appreciation of the work of the Brotherhood Secretaries and of the profound and far-reaching results in their churches. Most of them emphasized the spiritual results indicated by the larger attendance upon all of the services of the church, additions to the membership and a new interest on the part of the majority of those already in the church. With some of them there had been genuine, old fashioned revivals associated with and growing out of the Brotherhood work among them.

Of course, the group of us gathered in this meeting represented but a tiny portion of the geographical territory of the Southern Baptists—a few churches in Alabama, Georgia and East Tennessee. Yet, I am thinking of how we were in reality a representative cross section of our people. I firmly believe that the notes of encouragement and confidence sounded in our group would be heard in any similar group of Southern Baptist people who might be gathered anywhere in our territory. We, are, as a people, willing to face the facts of financial depression and reverses. At the same time we want to face the other facts of an increasing interest on the part of larger numbers of our people, of a deepening spiritual concern with many who have been indifferent in the past, of a steady enlistment of numbers of our people who have not heretofore shared in our work. With gratitude to God and unshaken faith in Him, let us meditate along these lines. Let us say with another: "Hats off

to the past, coats off to the future". Let us give ourselves with zeal, determination and consecration to the promotion of the interests of the Kingdom of our Lord and Saviour, Jesus Christ.

—F. F. Brown,
First Baptist Church,
Knoxville, Tenn.

—BR—

THE NEED OF OUR CHURCHES

—O—

I desire to make a contribution to the on-going of our Lord's Kingdom. Trying to think how, I have reached some convictions. And first of all I am convinced that the primary need is the development of our church members. I think it is true that not half of the members of the average Baptist church in Mississippi attend church twice a year, and many of them not once. Now, to expect these absentee members to give financial support to our denominational work is absurd. They know and care nothing about a financial program. About all that is done for them is to call on them, maybe, once a year to help round up the year's work. And they think that all the use the church has for them is to get a little money out of them for somebody that does not need it as much as they do. Our denominational representatives can never correct this. If done at all it must be done by local forces, to be led, of course, by the pastor. We need a campaign of education in each church as to what the church is, its mission, its relation to society, to material prosperity, to political government, and the responsibility of each member. We are doing nothing for these absentee members except to report them to the Association, from which experts gather statistics and give out our per capita gifts with more than half the members reported giving nothing. Then we are criticized for our low rate. This is not very encouraging to those who are trying to do their duty. If those who do attend church regularly could realize that they have a wonderful opportunity to render a service to the cause by the enlistment of their membership, and set about the task,—form a visiting brigade, take a printed copy of the Church Covenant, read this together with the delinquent member, appeal to him for faithfulness to the church, emphasizing attendance on the services, we might hope for improvement. If our visit does not bring them, go again and again till they are won or refuse to be won. Many will be won, and those who are not should be put on the retired list, and not be reported. Of one thing I am sure, there is great need of a new valuation of church membership. I hope to see some practical effort to that end.

Yours in the faith,

—J. P. Williams.

—BR—

Brother Paul Cooper is now pastor at Turners Station and Orville in Kentucky.

—BR—

A Southwide B. Y. P. U. program is broadcast by First Church of Shreveport every Tuesday morning at six o'clock, station KMKH, 850 kilocycles.

—BR—

We were shocked to hear a few days ago of the death of Dr. Livingston Johnson of Raleigh, N. C. He had been in poor health for more than a year, but we had not thought of him as nearing the end. Dr. Johnson was for the past fourteen years editor of the Biblical Recorder, state Baptist paper of North Carolina. Previous to this he had been for a good many years mission secretary in that state, and before that had been an eminently useful pastor. He was born in 1857, educated at Wake Forest College and at the Louisville Seminary. He was for many years a leading spirit in his state and in the work of the Southern Baptist Convention. His people looked to him as a man of unusual common sense, sound judgment and beautiful poise of character. He was a trustee of various institutions in his own state, and of the Southern Baptist Theological Seminary. The writer has had pleasant contact and brotherly fellowship with Dr. Johnson for many years, and will be one of a large number who will miss him in the meetings which we have been accustomed to attend together, and in the carrying on of the Lord's work.

HOW TO ENJOY A RELIGIOUS SERVICE By One Who Was There

—o—

In a Southern church the following plan, on two successive Sundays, was tried by certain groups in a large congregation. The plan suggested to them was somewhat as follows:

Immediately upon entering the room, begin to shut the door of your mind (keeping it shut) to every thought about any person or thing,—except as they are related to Christ, or to Divine things. As the singing proceeds, watch for any reference in the song to Christ, or to spiritual matters. Watch for this also in the scripture reading, in the prayer offered—in fact in every word (even the announcements) from the pulpit.

Your chief efforts should be aimed at keeping distracting thoughts out of your mind, rather than at bringing into your mind proper thoughts. If you will keep your mind open and free the hymns, prayer, sermon, etc., will bring to your mind the thoughts of Christ and His spiritual interests. This plan is simply a plan for keeping watch at the door of our minds during a service. It makes no suggestions as to heart worship but aims to open the way for such worship.

Probably two hundred and fifty young people tried the plan and many of them afterwards reported their experiences, and here are some expressions which are fair samples of the rest:

I never knew just how much good could be gotten from a service before. The songs inspired me as much as the rest of the service.

I realize that I have been missing so much that I would have gotten if I had only kept worldly things out of my mind while in a worship service. The service did not seem long and tiresome and I enjoyed it very much.

In the beginning of the sermon, before I was conscious of it, I found myself watching the various people as they came in, and two small girls who sat in front of me kept turning around and before I was conscious of it I was watching them, but after trying real hard to keep my mind on the sermon I succeeded. Every time my thoughts tried to jump on something else I would jerk them back. I never had realized before how my mind did stray during the religious services.

Not only am I going to try this plan next Sunday, but on and on because I find it very helpful in the service.

I always thought of worship more as private worship but now I see so much more clearly what public worship can mean to me if I make it what it ought to be.

Never in my life did I realize that my mind jumped from place to place as I found it did in the Sunday service.

I think that the service was one of the shortest ones that I ever have attended, and I know that it was because I kept my mind on the service, and not on other things.

I have found this to be such a helpful plan I am going to try it every Sunday.

I have never enjoyed a service more. The communion service made an impression on me that I will never forget.

This is the best method I have ever tried for getting into the sermon.

It was the hardest thing I ever tried to do in my life. When I came in church and sat down the girl next to me and I began to gossip just as hard as we could. Then I remembered and began to listen to the preacher.

Keeping from my mind thoughts that drew it from what was being said and done during the worship Sunday was about the hardest thing I have ever tried to do. I thought that I usually listened to what was being said and done at any worship service, but when I tried to pay strict attention, I found myself thinking of things and people that the sermon brought (or suggested) to me, and yet they were entirely off the line of that particular sermon.

Even the taking up of the collection, which never before had meant anything much to me except the dropping in of a coin, took on a new significance. It brought to my mind thoughts of foreigners who were ignorant of the glorious fact that Jesus died to save man.

From the above recitals, and from observation

also, we may draw some conclusions.

The success, or failure, of a church service depends far more on the congregation than upon the pastor. His responsibility is enormous, and yet in the average service the congregation determines the quality of the service. The pastor may announce the hymns and call the other program items, but spiritual triumphs are won by the congregation.

"But suppose the pastor is indifferent towards the worship idea", you say, "and conducts the service in self-conscious mechanical fashion. Suppose the organist plays in a jazzy, or perfunctory manner and the choir, conspicuous at the front, performs in a spectacular way, and suppose the entire service suggests popular entertainment, rather than worship. Under such conditions what can a would-be worshiper do—even though he follows the plan mentioned at the head of this article?"

If he follows that plan he will close his mind to the preacher's formality and to the choir's spectacularities. If he does shut out such distractions then verily thoughts about Christ and higher things will come to him from the hymns, scripture reading, prayer and sermon, and the celestial notes will be set sounding in his soul. Even the announcements will turn his thoughts heavenwards because they will have reference to the work of Christ.

And then the offering. In fact almost every item will wake up worshipful thoughts in the mind which is locked against disturbers and is opened in the higher direction.

But right here is the battle—the shutting out of hostile thoughts. The people who complain that they can not worship in their church services bring to these services minds crowded with other matters, and they leave their minds, during the sermon, open for all distractions. As well complain that the grocer did not put apples in the basket when the basket was already full to the brim with rubbish packed tight.

But a mind closed against interruptions and open to the spiritual features of the program does not necessarily mean a worshipping heart. The mind may even be led into thoughts about Christ, but if there is to be worship the heart must establish the Divine contact and enjoy fellowship with the Master there in the service.

Suppose an angel should touch the preacher and the choir on the shoulder as they are about to take their places at the front and say to them, "Remember there are in your congregations many persons with minds now open and free—hoping that your program will suggest to them thoughts about Christ". How careful it might make them to cooperate with those would-be worshippers.

And now a striking fact. The trial of the plan referred to at the beginning of this article worked a change in the preacher. As he came forward on that morning and began preaching, instead of hearing the usual shuffling of feet and subdued whispering, he became conscious of a startling silence that seemed to fall like a sacred pall upon the audience. Not a sound! He found it utterly unnecessary to strain his voice. Even a whisper could be heard.

And then such listening! Every eye was fixed upon him and every ear was open for his words, but open—oh preachers, forget it not—for words of gratitude, penitence, praise and adoration. Ah, then the Spirit's power is unloosed.

And what did the audience say about the sermon? One after another said, "I never enjoyed the sermon so much before", or, "The sermon seemed shorter than ever". The audience had made for themselves a new preacher. A noble preacher he was before, but a change now had come over him.

They had also found a new reason for going to church and something definite for them to be doing throughout the service, and they found it thrillingly interesting, too. They were busy at every moment—kept busy because at every moment something was being said, or sung, or read, or prayed about which suggested new, heavenly thoughts to their opened minds. The time sped by. The benches did not seem hard, said one, and the service seemed so short.

And the preacher himself, in talking about it

afterwards, spoke of the sacred thrill it gave him to find himself in such an atmosphere and confronted by such quiet reverential attention and of the vast help and inspiration it gave him in preaching. Thus it was in the early New Testament days when the Christians came together.

Oh, there is no experience on earth quite equal to the joys of a congregation yielding to the Spirit of God, as He with heavenly truths plays upon the strings of their hearts and evokes rich notes of gratitude, penitence, praise and adoration. Ah, then the Spirit's power is unloosed.

And, then to think of the complaining, unsatisfied congregations all over our land. Too many congregations come together for a service of worship and then, by their restlessness and mind-wandering, seem to say to the preacher, "We dare you to try to get us to worship." Multitudes go to church—as a prominent pastor said to me—simply because it is respectable. Oh, not all congregations are of this kind. Splendid exceptions there are—many, many of them. But, church services, as a rule in our land, are missing their heavenly opportunity.

These Sunday services could be mountain-top experiences to which the people would be looking forward during the week and from which they would separate with the heavenly notes ringing in their hearts. Where are the churches that will help in turning the tide? Where can more congregations be found which will confront the preacher, when he appears on the pulpit before them, with a silence that is almost startling and with an eager attention that will put him on his mettle, and will make him understand that they are watching him, not for any personal display, but in order that he may help them to worship.

What a scandal that our congregations have been so long shifting to their pastor's shoulders the blame which belonged to their own. What Pentecostal scenes await our congregations if they will take charge of their own services and lock out disturbers and turn their opened minds and hearts toward the front and thus inspire the preacher to do his best in lifting their thoughts heavenwards.

Let our congregations show their pastors, by their reverential silence and opened minds, that they are eagerly waiting to be led into worship and I believe our pastors will joyfully build their programs into a worship-stairway.

—BR—

Continued from page 2

in 1928. But if it does put up a wet man, there will be more crossing of party lines than ever has been witnessed. A repetition of the debacle of 1928 will just about finish the Democratic party. But, if the wets want a submission of the prohibition question to the voters of the United States, this will be a good way to get it.

One characteristic of the report seems to be that none of the Commissioners was entirely satisfied with the present status of prohibition, but no one had a definite plan worked out in all particulars for immediate improvement. So, in the confusion of a diversity of opinions, ten said the best thing that can be done is to give present regulative laws further trial. After about twenty months study of the situation by eleven picked persons, the definite result is almost nil. The old fable of the mountain in great travail has brought forth a mouse. Also the fine art attributed to Talleyrand fits in here admirably. I have read very few, if any, documents more adroitly worded for concealing ideas than this one. It is a magnificent assemblage of large and beautiful words so related as to convey no certain meaning. Five favored further trial, four revision, and two repeal. The only lady on the Commission was for revision. She is president of Radcliffe College, but she is from Massachusetts.

Some of the comments in the big wet dailies and magazines would be really amusing, if they were not so sad and dangerous. Some seem to think that the Wickersham report is authoritative, and even final, whereas, as a matter of fact, it is only a composite expression of the conflicting opinions of eleven persons who seem not to have arrived at any mature conclusions. The only authority this Commission carries is influ-

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and this influence may weigh very little with the President and Congress. Very likely the dry and wet Congressmen will follow in the old grooves. The Commission seems to have based on two things in toto: That the saloon will never return and that the liquor traffic will never come under government control. These are two fine stakes they have set up.

If the Wickersham report accomplishes nothing, it is hoped it will arouse the latent prohibition sentiment of the country to greater activity. This sentiment needs a real challenge, and perhaps this report will furnish it. The report is bewildering. It is unique. It furnishes a vicum of comfort to both wets and dries, and disappoints both.

It is generally conceded that President Hoover's message transmitting the report to Congress sounds a clear, distinct dry note. This is an understanding of both wets and dries. It raises the dries and disturbs the wets. Summing the matter up as best one can gather from a hazy report, the following points seem to be reasonably clear: It is opposed to repealing the eighteenth Amendment; to the restoration of a saloon; to either the federal or state government going into the liquor business; to the sale of light wines or beer. All agree that the prohibition movement has improved conditions, but at the present organization is inadequate for satisfactory enforcement, and that a further trial would be made. Also that if the Amendment could be revised, it should be made to read as follows: "Section 1. The Congress shall have power to regulate or to prohibit the manufacture, traffic in or transportation of intoxicating liquors within, the importation thereof into, and the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes."

This would eliminate that clause of the eighteenth Amendment which provides for concurrent jurisdiction between the federal government and the several states. In other words, the following section would be stricken out of the amendment as it now stands: "The Congress and the several states shall have concurrent power to enforce this article by appropriate legislation." The effect would be to take away the concurrent power of the states.

In view of the large amount of false and vicious propaganda now flooding our land from multiplied sources, it behooves our dry organizations of all names to address themselves with redoubled energy to the task of educating our people, especially the young, who have no means within their knowledge or experience of comparing present with former conditions. They hear, and some of them know, that some people are making, selling and drinking liquor in violation of law; and hearing and seeing these things, they reach the conclusion that conditions are very bad. The liquor folks tell them conditions are much worse than in saloon days. The minds of our young people are being poisoned with these falsehoods. As a matter of fact, I do not believe, with an observation covering over sixty years, that there is one gallon of intoxicants consumed now where there were fifty in saloon days.

Consider the following fact: Fifteen years ago, Mr. S. H. Parisot, an old Mississippi River steamboat captain, in an interview in Vicksburg with Mr. Julian Street, one of Collier's correspondents said: "In 1857—sixty years ago—I bought a boat in Cincinnati. There was a great deal of drinking in those days. When I brought her down on her first trip, I had one hundred and eighty-three tons of freight, including five hundred barrels of whisky—30,000 gallons—for one little country store—Barksdale & McFarland, at Yazoo City." And yet there are some people—just a few—who will still stand up and stultify themselves by declaring that there is more whisky drunk today than there was then. Perhaps the amount of liquor received on that day, seventy-four years ago, by one little firm was greater than the amount drunk in all Hinds County during the year 1930. In addition to this firm, there were eight other houses in Yazoo City selling liquor legally, and nearly all busi-

ness houses kept liquor to give away to induce trade, and perhaps as many bootlegging establishments as there were licensed ones.

Fellow citizens, let us remember that it takes money to carry the needed instruction to our people, and to fight the liquor business generally. We must, if we are finally to win, get back into the habit of putting money into the treasuries of the Woman's Christian Temperance Union and the Anti-Saloon League, the two militant anti-liquor agencies in our state, the former headed by Mrs. W. Q. Sharp and the latter by Rev. N. S. Jackson, both of Jackson, Miss.

STUDIES IN REVELATION

By

L. D. Posey, Iita Bena, Miss.

Chapter Nine

Before reading these notes, please read carefully the chapter we are studying.

Introduction

By way of review, and for the purpose of keeping straight in our thinking, and lest we should be side-tracked by criticisms, let us remember that the letters to the seven churches as recorded in chapters two and three cover the whole New Testament period from the days of John to the close of the New Testament church period or dispensation. The conditions that obtained in the seven churches named characterized outstanding conditions at different periods of the gospel age. History and experience have confirmed this interpretation; and any open-minded informed person can see that we have reached the Laodacean period of church history. That is so clear that it needs no discussion.

Beginning with chapter four, we have a new date line, which shows conclusively that after the conditions described in chapters two and three have been fulfilled, then begins the judgment period, in which God's judgments are poured out on an unbelieving world. That these judgments run through a considerable period of time is too well established by Old Testament prophecy, as well as the teachings of Jesus, to be questioned by Bible students. The only reason any one holds any other opinion is because of lack of real Bible knowledge and preconceived opinion based on preaching and teaching that was not true to Bible facts. I suffered many years from both these maladies. Most of this wrong notion of things is based on the idea that the whole world will be Christianized and righteousness reign triumphantly before Jesus returns. The truth is, there is not one single verse in either Testament which interpreted in the light of all the scriptures bearing on the subject, (and that is the only way to correctly interpret any scripture), that would lead any one to believe such would be the case. Jesus taught that as it was in the days of Noah, and as conditions were in Sodom and Gomorrah, so conditions will be when he returns. In view of such conditions, he asked if faith will be found here when he comes back again.

Also, we need to remember that it is not the work of the Holy Spirit to destroy the Devil. That is the work of Jesus Christ, and he is coming back to do it, after his bride has been prepared and carried away to him.

Another thing that ruins many interpretations of simple scripture teachings is an effort to "spiritualize" the Bible, where it shows on its very surface that it is to be taken literally. Still another terrible blunder in interpreting scripture is to always make a day represent either a year or a thousand years, as we will now see in,

Chapter Nine Studied

We are to remember that we are still studying God's judgments upon a rebellious world. In the chapter before us, the fifth angel sounds his trumpet and a star was seen fallen from heaven to earth. Now this is an instance where "the nature of the case" shows this was not a planet, comet nor meteor; but a mighty personage symbolized by a star of great magnitude. Why do I say so? Because what it did was an act of a being of intelligence and mighty power. He received a key with which he unlocked the bottomless pit out of which came a mighty and dense

smoke which darkened the sun, and an innumerable horde of winged creatures. The description given of these creatures shows that they were not locusts, but there were so many of them that they were in number like hordes of pestilential locusts. Now a "literal star" could not receive a key and open the bottomless pit; hence, the "nature of the case" shows that part to be figurative language.

At this point and in the next paragraph we come upon the "time" proposition that lands so many interpreters on the rocks. In chapter seven we saw the destroying angels held back until 144,000 Jews were sealed. Now these demon creatures from the bottomless pit were not permitted to touch these sealed Jews at all, but were to torment all the rest of the human family then on earth for five months. The torment is so great people want to die, but cannot, neither can they kill themselves. Now thirty days are usually reckoned a month. At that rate counting a day for a year we have one hundred and fifty years during which these 144,000 Jews live, and all the other people of the world for the same time; the others wanting to die, but cannot. That will beat all the transfer of monkey glands to the human family that we have ever read about.

But that is not all. In the next paragraph we have a year, a month, a day and an hour to be added to the longevity of these same people when the sixth angel sounds his trumpet. On the same scale of reckoning that would be a little more than three hundred and ninety-one years added to the age of these chaps that are already plus one hundred and fifty years old. How ridiculous! Yet, many of the "learned" so interpret the Bible.

But during these last "three hundred and ninety-one years", one-third of the human family will be killed by the two hundred million soldiers equipped with their infernal machines, and which are turned loose when the sixth angel sounds his trumpet.

Now if we let the Bible say what it wants to, and then mean what it says, there is no escaping the fact that the conditions described in this chapter will take place before Jesus comes. Yet we find that those that were not killed continued to be idol worshippers, murderers, sorcerers, fornicators and thieves, and repented not of their wickedness. That doesn't look like a period of righteous supremacy before Jesus comes and sets up his kingdom and casts the beast and false prophet into the lake of fire burning with brimstone and binds the Devil and casts him into the bottomless pit for one thousand years.

Space forbids any further explanation of what is given us in this chapter; but for emphasis, let me repeat that all this part of this wonderful book is a revelation of Judgment scenes, and under the direction of Jesus Christ the Great Judge of the world.

Conclusion

In conclusion of this study, let me say that the great majority of the human family have wanted a world without Christ, and are clamoring for it more than ever now. These judgment scenes give us some idea of what a Christless world will mean to those living at that time. But God has in store better things for those who accept Christ as Savior and Lord, believe his word and look for his glorious appearing. How we need now as never before and as the time draws nearer to preach his gospel to the whole world, and by that means of God's grace snatch as many as possible like brands from the eternal burnings. May the Lord help us in that one great purpose for which he gave his Son.

—BR—

A recent letter from Dr. W. W. Hamilton, president of the Baptist Bible Institute, brings the information that after all receipts were in from the emergency appeal up to Feb. 1st there was lacking \$15,000 of the amount necessary to meet the payment on bonds. After some hesitation the bank agreed to lend this amount on a note made with the personal endorsement of the trustees and friends in New Orleans, for a few months. It is hoped this amount will be raised by the meeting of the Southern Baptist Convention. But the end is not yet. Of course other bonds will be maturing each year.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
Col. Cor.—Mrs. D. M. Nelson, Clinton, Miss.
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. W. J. Davis, Jackson, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

BAPTIST WOMAN'S MISSIONARY UNION CONVENTION—APRIL 7 - 9, JACKSON, MISSISSIPPI

We are on the eve of our March Week of Prayer. Have you made all necessary preparations for observing it in a worthy way? If the W. M. U. of Mississippi meets its goal of \$5,000.00 each local society must plan definitely and prayerfully. We can do it if we are ready to give an expression of our love for Him.

We have sent to each W. M. S. president a belated tract from the Home Mission Board. Be sure to make use of the valuable information therein during your week of prayer.

Our associational young people's leaders are holding conferences with their auxiliary leaders in the county. These are very helpful meetings and I believe will keep our auxiliaries alive. It was my privilege to attend one last week, the interest was gratifying.

Eleven of the eighteen Auxiliary leaders of the Holmes County W. M. U. answered Roll Call at a Conference in Durant last month.

After a devotional service led by the Superintendent of the Association, the Associational Young People's Leader gave a review of Miss Mather's splendid book, "Telling You How". The remaining time was profitably spent in questions and answers about the work, and exchange of ideas and experiences and announcements concerning plans for the Year's Work. Leaders were happy to become better acquainted during the informal lunch hour.

The Pontotoc County W. M. U. wishes to express sincere appreciation for the outstanding achievement of Miss Lackey during her service as State Secretary. Her deep consecration, her unusual vision, and her sacrificial devotion will ever be an inspiration to all loyal members of the W. M. U. throughout the State.

To Miss Traylor the association extends greetings, and pledges to her the same loyalty, love and whole-hearted support given her predecessor.

Mrs. W. T. Burton,
Mrs. W. M. Nisbet, Committee.

SUGGESTED LEAFLETS—Supplement to W. M. S. Program March—Forgotten Americans	
Empowering for Soul Winning.....	2
Community Work in the Southern Mountains.....	2
Marthy's Home Coming.....	2
Rachanny.....	3
A Message of Love for Israel.....	2
The Jew Coming Into His Own.....	3
Jewish Trophies of Grace.....	3
Twenty-third Psalm in Indian Sign Language.....	2
The Story of a Strange Tribe.....	3
Beginning at Jerusalem	

(Play, 8 Women, 2 Girls, 1 Boy).....25

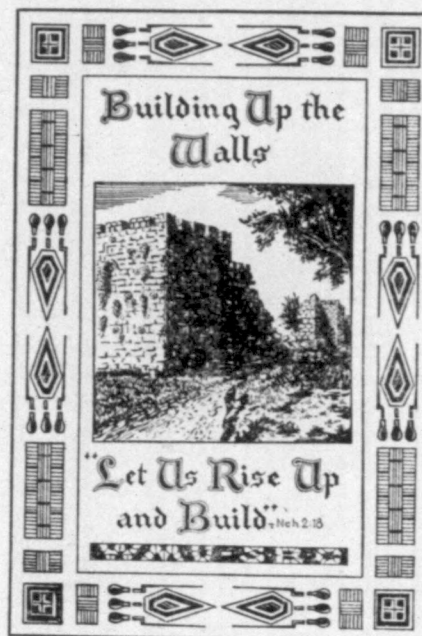
(Paper read by Mrs. E. P. Clark at Raymond at zone meeting.)

"Distributing the Bread of Life to the Hungry Nations, to the Bread Line that Reaches Around the World"

Bread is sacred to us, we have the feeling that it is a direct gift of life from God, quite different from other food.

Bread is pictured in the Bible as the staff of life. Jesus said, "I am the Bread of Life." Then we may say "Bread" covers all the necessities of food.

Have we ever given serious thought as to how much labor it takes to give a loaf of bread, the



machinery used, the hands it employ, etc.?

Then to how much loving labor it has taken through the years, that we may know Jesus the "Bread of Life". We are told that during normal conditions one-half of the people of the world go to bed hungry. Just now generous hearted people and charitable organizations have arranged to distribute food to those who are suffering for lack of food. People stand in line for hours awaiting their turn to get a little bowl of soup or a piece of bread.

Throughout our land and country workers are hurried as quickly as possible to these scenes, where they work heroically distributing food to long lines of starving, homeless people. Would it not be heartless indeed should any one who has bread refuse to divide with the unfortunate? This is a challenging task that confronts us. This task of feeding the physical being of the millions who are starving and homeless. But, my dear sisters, there is even a more challenging task confronting Christian America as we seek to distribute the "Bread of Life" to the hungry nations of the world. God has throughout our history been guiding our nation toward this day of opportunity. He is ready now to more and more use the United States as the home base to support the world campaign. Wealth, opportunity, education has come to our nation, and now, with the world ready and waiting for the gospel, we have the truth, we have the money needs for distribution, we have the strong young men and young women eager and ready to go as messengers. Can we fail to carry out God's purpose for us?

Southern Baptists feel some pride in saying that the sun never goes down on our mission work. How so? The blessing of God is resting with great power upon our work in all our fields of service, never before has the world seemed to be so ready to receive the Bread of Life.

How can Southern Baptists afford at such a time to call in their missionaries, close mission stations, refuse needed equipment to workers? Yet that is what we are doing in the face of heavy debt on our Boards. Will Southern Baptists continue to fall down before open doors or will we catch such a vision of the trust God has committed to our nation that we shall not be satisfied until we measure up to our opportunity?

Dr. Augustus H. Strong gives us the following questions to think about:

1. What are churches for but to make missionaries?
2. What is education for but to train them?
3. What is commerce for but to carry them?
4. What is money for but to send them?
5. What is life for itself but to fulfill the purpose of foreign missions, enthroning Jesus Christ in the hearts of men?

If the boy with the loaves and fishes had kept his lunch for himself, five thousand people would have gone away hungry. Our Heavenly Father says there is plenty and we know there is if his redeemed will make love to him, the ruling principle of their lives and not be governed by human likes and dislikes.

This poem was written by our lamented South-wide Secretary, Dr. Love:

"The nations gates are swinging, are swinging open wide,
The bells of God are ringing, they sound on every side,
By signs and many a token, God calls us to proclaim,
While yet the gates are open, Salvation is his name.
All people, tongues and nations who bow to shrines and stones,
All sinners of all stations, must know His blood atones.
It is our country's mission to waft this news along;
God give our people vision, God gird and make us strong.
And if in self-caressing, we miss God's time to go,
We'll miss also His blessing and doom the world to woe.
But if we heed His calling, our duty now to face;
From Him will soon be falling, rich dews of Heavenly Grace."

—BR—
Last year the gifts during Home Mission Week of Prayer went through the cooperative program. This year, by action of the Baptist State Convention at Water Valley last November, the gifts during the weeks of prayer will go directly to the respective objects. Let us give largely that our Home Mission work may be strengthened.

—BR—
A bright politician has recommended that the State University and Colleges in Mississippi form a separate organization and do their own standardizing. Pure bunk; for home consumption.

—BR—
Would there be economy in reducing the size of denominational papers? Two states are thinking of combining and having one paper for the sake of economy. It seems to me a smaller paper in each state would be more advisable, even though the size had to be reduced.

CHIEFEST OF ALL—SERVANT OF ALL

—O—
It is doubtful whether the Saviour is saying, "He that would be the chiefest among you shall be servant of all," was laying down a principle for the purpose of enabling His disciples to occupy the chiefest places, but rather to show to them what their attitude should be towards whatever places they might occupy. Their conduct should be such as to render service to all mankind rather than to be served by their fellows.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y.
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in
advance

Entered as second-class matter April 4,
1918, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a
word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

Childhood's Radiant Morning

As I watched some care-free and
happy children romp and play and
laugh and frolic recently, I almost
wished with the old poet: "Back-
ward, turn backward, oh, Time, in
your flight, and make me a child
again" just for a day, so that I could
feel the buoyancy of childhood once
more. While my spirit is still young
and I delight in the company of
children, and am not to say old my-
self, yet to save me I cannot be a
real child again.

Finally on the day mentioned, the
sun hid its face behind the western
hills and twilight shadows began to
cast glimmering forms about me.
I turned my steps homeward with
the vision of the happy children in
my mind; and beyond that vision I
saw another vision of days long
gone, the childhood scenes that I
once knew when a child in the home
of my parents. So after retiring for
slumberland, the vision lingered and
I was a boy again as I reclined on
my humble couch. In my vision I
saw sitting beside me the old Jack-
son Road, near the foot of the old
Grocery Hill, in southern Neshoba
County, a log cabin of that primitive
pattern that was so common for a
decade or more after the Civil War
in the rural sections of the south-
land. Around the door of this visi-
onary cabin played a group of bare-
foot boys and girls of various sizes.
The baby of that group was the
writer of these lines.

Father was a country Baptist
preacher and he and mother were
of that old English-Irish stock which
has made America what it is today,
the greatest nation on earth. These
were hard-times sure enough. Father
worked in his little farm all the
week, then walked, usually, to his
appointment and preached on Satur-
day and Sunday. Consequently they
were poor folks, as most people were
in that day, having to work for a
living for themselves and a dozen
children, as the churches were not
able to pay scarcely anything to the
pastor. Yet this was a happy home,
for there was religion, prayer, praise,
reverence and love in it; and these

will make a happy home anywhere.

In my vision I saw the family at
its usual evening devotions. The
whole family assembled after sup-
per,—just an old-fashioned supper
of milk and mush or milk and bread
with a few extras now and then,
none of your six o'clock dinners,—
gathering around the old fire-place
with its roaring log fire in winter,
father takes his place on one side of
the hearth, mother on the other and
the children form a half-circle be-
tween. A passage from the Bible,
the world's only real book, then a
hymn from Dossey's Choice Hymn
Book, then a humble prayer of faith
for guidance, blessings and protec-
tion. How those scenes stand out
fresh and green in my memory as I
get the vision afresh. The old songs,
"Amazing Grace", "Sweet Hour of
Prayer", "How Firm a Foundation"
and others, how they still echo in
my ears, and I have always loved
them best of all songs, the best songs
in the world yet.

Many other happy childhood
events came into the vision as I
dreamed of the happy days of early
life. My brothers and sister a dozen
strong, all gone now but three, my
dear playmates of that day, hours
spent at mother's knees and follow-
ing father, all came back to me as
if they had happened but yesterday.
Childhood! How we cherish its sac-
red memory when it was spent in a
happy, Christian home. Times were
different then to what they are now
and the home-scenes were so differ-
ent. What a telling effect on the
future life of a child these early
happenings produce. The sacred al-
tar and the Bible story hour have
almost passed from the fireside
scenes of the modern home, and it is
one of the saddest pictures that we
can imagine.

The old home of my dream that
night was long since burned to the
ground. Father and mother, most
of the brothers and all the sisters,
my playmates so dear that made up
the vision of that long-gone scene
are gone to return no more. Only
the thrills of their memories as they
return to cheer me on my homeward
way, happy in the thought of a child-
hood home of prayer and joy with
its halo of delight that lingers like
a rich perfume in my memory, re-
main of that long-ago scene to
cheer me as I travel on to that
happy reunion in that better land
beyond the setting sun of life's twi-
light here.

Notes and Comments

Had a kind invitation to attend
the Northwestern Baptist Ministers'
Conference at Como on the 10th of
February, from Rev. W. W. Grafton.
Sorry conflict kept me from going.

Will be glad to attend the Bible
Conference at Amory this week if
permitted. It is a very great delight
and help to attend these meetings.
Thanks to Dr. Measells for a pro-
gram.

Conditions are getting better, our
banks are opening up, so let us take
a cheerful view of things spiritual
and trust in the Lord and go for-
ward. God will take care of us if
we are faithful.

The church at North Carrollton
voted unanimously to have Dr. M. E.

Dodd, pastor of First Baptist Church,
Shreveport, La., to hold the annual
meeting there beginning the first
Sunday in August and continuing for
twelve full days. We ask you to be
with us and worship the Lord during
the meeting.

Services were good at Coffeeville
Sunday. We are looking for Bro. J.
E. Byrd next Sunday, Feb. 22, for a
week. Religious census under way,
preparatory for our revival. May
the Lord be with us.

A PREACHER'S WIDOW IN DISTRESS

The writer received a letter from
Mrs. _____ which is typical of
hundreds of letters received from
widows in Texas and many other
states.

This dear widow says, referring to
her late husband, "He left us noth-
ing with which to face this old world
except his precious Bible which was
so dear to his heart, and the memory
of a life well spent. He never failed
when the denomination called for
help. Though our gifts were small
and sometimes we failed to give,
God being my witness I know he
promised when he had no idea where
it was coming from. He never let
a church collection fail, and now we
hardly know which way to turn, no
home to which we can go, no money
with which to pay debts that are left,
I have failed thus far to even pay
his funeral expenses which are far
past due. I have no mother or fath-
er, sister or brother to whom I can
go, and it seems impossible to get
help from any source. I have boys,
it is true, but should I take them
from school? More than half of
their time they would be idle so that
would do no good. If someone could
loan us some money and I could get
the boys through high school, but
no, no one wants to do that, so what
am I to do but trust the Lord and
make the best of things."

Surely, surely, this widow has a
just claim upon the denomination to
which her husband gave his service.
Certainly she does well to trust the
Lord and make the best of things
and she should believe, as undoubt-
edly she does, that the Lord will pro-
vide, but is not this a challenge to
our Baptist people? Does not the
Lord provide for widows such as this
one through the generosity of his
people? Are they not the ravens by
whom the Lord will send her food?
He fed his people Israel with manna
from heaven when there was no other
source of supply, but are not the
barns and larders of many of our
people full and shall those who have
the means lose an opportunity like
this of supplying a widow's need?
Thomas J. Watts, Executive Sec'y.,
Relief and Annuity Board, of the
Southern Baptist Convention,
1226 Athletic Club Building,
Dallas, Texas.

COLUMBUS

The interest in all of our organi-
zations is better than it has been in
a long time. I think it is due largely
to the organized visitation. Our
church has employed Mrs. S. B.
Platt as superintendent of visitation,
and she has been the means of reach-
ing numbers of the unenlisted. In
fact each organization has good

leadership. Mr. W. N. Puckett, Su-
perintendent of the Sunday School,
is so enthusiastic in his work and
so deeply interested that it makes
us all want to do our best.

Mrs. W. L. Cornell, President of
the W. M. U., has led the women
into larger activities than ever be-
fore. Mr. Joe Abrams, who is the
youngest deacon on our board, is
B. Y. P. U. Director. We have eight
local unions.

—Mrs. E. L. Phillips,
Office Secretary.

BAPTIST BIBLE INSTITUTE

Report for Week Ending Jan. 24, 1931

Leaders' reports	7
Individual reports	47
Assignments met	45
People at services	287
Sermons and addresses made	23
People dealt with personally	42
Number professing conversion	10
Gospels, and tracts given out	356

Report for Week Ending Jan. 31, 1931

Leaders' reports	9
Individual reports	75
Assignments met	83
People at services	336
Sermons and addresses	58
Dealt with personally	60
People professing conversion	26
Gospels and tracts distributed	363

Report for Week Ending Feb. 7, 1931

Leaders' reports	13
Individual reports	92
Assignments made	162
People present at services	958
Sermons preached	77
People dealt with personally	106
People professing conversion	44
Gospels, tracts and scriptures given out	671

JOHNSTON STATION CHURCH

Some people like to excuse the
lack of progress in their own church
by saying that the membership is too
small. Johnston Station church, with
Rev. A. W. Talbert of Jackson as
pastor, has, with a resident church
membership of 97, done these things
in 1929-30:

Build and maintain a Standard
Senior B.Y.P.U.

Departmentalized Sunday school of
4 classes and 7 officers and teachers
to 10 classes and 13 officers and
teachers; added 5 Sunday school
rooms, put on 3 Study Courses,
adopted the Budget.

The following Program is planned
for the 2nd week in March beginning
the 16th B.Y.P.U. Institute.

Senior B.Y.P.U. Manual, Mr. A.
J. Wilds; Intermediate B.Y.P.U.
Manual, Miss Cecilia Durscherl; Pil-
grims Progress, Rev. A. W. Talbert.

The Inspirational Address:
Monday evening, Rev. "Scotty"
McCall (Jackson); Tuesday evening,
Miss Cecilia Durscherl; Wednesday
evening, Dr. A. F. Crittendon, Miss
Ruth Roach; Thursday evening, Mr.
A. J. Wilds; Friday evening, Social.

The four churches participating
will furnish special music.

—Reporter.

First Junior. "As I was going
across a bridge, there was a boat-
load of people below, yet why was
there not a single one in the boat?"

Second Junior. "I can't guess that
one."

First Junior. "They were all mar-
ried."—Selected.

The Sunday School Department

SUNDAY SCHOOL LESSON

For

Feb. 22, 1931

Prepared by

L. D. Posey, Itta Bena, Miss.

Subject: Jesus Bearing the Good Tidings.

Golden Text: He went about through cities and villages, preaching and bringing the good tidings of the kingdom of God. Luke 8:1.

The person really interested in this lesson should read all of the thirteenth chapter of Matthew in addition to this passage of Luke 8:1-15.

Introduction

This is a lesson that needs two or three pages instead of that many columns to explain the many things that are involved in its teachings, and to counteract the wrong conclusions drawn from it.

These notes are written with a sincere desire to help any who may read them, but more specifically for the average Sunday School teacher, who may not have had time nor opportunity to prepare for teaching the lesson as he or she may desire to do, which is to convey God's message to the pupils that they may be saved to the glory of God.

The question of the location where the teaching of this lesson was given, the date of it, the women whose names appear here as having ministered to Christ, is of such minor importance as compared with other things, I pass that by and use my space for that which is more important.

The parable of the lesson for today, is explained by Jesus, so if we fail to understand it, it will be from lack of willingness, or proper thinking. But the person who reads carefully the writings of both Matthew and Luke as suggested above will notice two differences: Matthew says, "mysteries of the kingdom of heaven", Mat. 13:11, while Luke says, "mysteries of the kingdom of God". Luke 8:10. Then in Matthew 13:19 Jesus shows by his explanation of his parable that the "seed" of the sower is the "word" of God; while in his explanation of the parable of the tares, Mat. 13:38-39, he says, "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the Devil; the harvest is the end of the world (age); and the reapers are the angels".

Now there has been so much loose thinking and more loose teaching about the "kingdom of God", the "kingdom of heaven" and "the church", that the average Christian as well as the average Sunday School teacher is confused over the question. The space allotted to this department of our paper forbids an exhaustive treatise and scripture proofs of this subject; but my conviction is that some straightforward explanations are imperative.

Based upon the teachings that come from most pulpits, the average Christian believes the "kingdom of God", the "kingdom of heaven" and

"the church" are all one and the same in the "spiritual sense". Now this matter of "spiritualizing" so much of the Bible is a fruitful source of so much unscriptural teaching of the present day. The Bible meaning of the "kingdom of God" is Jehovah's rule of the universe. To be an obedient subject of that kingdom, or enter into it, one must be born again or from above. Read John 3:3-5. The Bible meaning of the "kingdom of heaven", is the rulership of Jesus on earth, in direct fulfillment of prophecy, and God's covenant with David. Read II Sam. 7:8-17, for the Davidic covenant. The only way to enter that kingdom and be an obedient subject, is by the new birth the same as that of entering the "kingdom of God". In that respect the two kingdoms are alike. A New Testament church is an assembly, large or small, of scripturally immersed believers in Christ, united by covenant in belief of what Christ taught in like manner agreeing to do what he has commanded. A New Testament church is entered by a public profession of faith in Christ, and by virtue of which the ordinances of baptism is administered, and which entitles the person to all the rights and privileges of a New Testament church so long as the person's conduct is in harmony with the public profession of faith in Christ. Now it naturally follows that no person is a fit subject for New Testament church membership, until born again, or from above which is the condition of being an obedient subject or entering into the kingdom of God and the kingdom of heaven. That being true, the question arises: Why not go on then and teach that they are all one and the same? The answer is: Because they are not one and the same, and it is wrong to teach that things are the same when they are not.

Jesus came into the world and fulfilled every prophecy wherein the time for fulfillment had expired. He offered himself as king of the Jews in fulfillment of prophecy. In answer, they crucified him. As a result of that and all in connection with it, there has been revealed the "mystery of the kingdom of God" and the "mystery of the kingdom of heaven", which mystery is the preaching of the gospel to the world, and whoever believes that gospel is saved with an everlasting salvation and becomes a member of the body of Christ. Now this is a real case of "spiritual" relationship. It is of such persons as this that New Testament churches are constituted. But since people are received into churches on a profession of faith and baptism, it naturally follows that many unsaved persons are nominal church members. That often hinders the work of a church, but does not invalidate it. Then a New Testament church is not only an organization, but it is an organism, and as such has a function or mission in the world. What is that mission? Primarily to preach the

gospel to the world that the church, the Bride of Christ may be called out, completed if you please, to reign with Christ over this world. (I did not know until last night that Dr. J. R. Graves, one of the South's greatest Baptist preachers, held and taught what I have just stated. Neither did I know until tonight that he held and taught that the church in Laodacea is a symbol or type of what the churches will be in the closing years of the gospel age. To say the least of it, I have some good company. We studied the Bible for ourselves, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets". Amos 3:7.

The kingdom of heaven as just described will be another organism, whose function will be to reign over this earth until every enemy is subdued or banished to the bottomless pit, which will require about one thousand years. When that has been done the Son will deliver the kingdom of heaven to the Father. I Cor. 15:24-27. From that moment the universe will be under the righteous rule of Jehovah, which means the Trinity, and that will be the kingdom of God.

Why did Matthew use the expression "kingdom of heaven" and Luke the "kingdom of God"? Answer: Matthew was writing for Jews who understood and expected the kingdom of heaven to be set up according to promise to David. Luke was writing to a Greek, who, in all probability knew nothing at all of the Davidic promise, so he used the larger and more comprehensive term, the "kingdom of God".

In regard to the differences made by Jesus in the explanation of the two parables, let me say that in the first the seed is the symbol of the gospel which is the power of God unto salvation to every one that believes it, and by that act the person so believing becomes a child of God. So in his explanation of the next parable, he put the result of the gospel instead of the gospel itself. The children of the kingdom are the result of the preaching of the gospel of the kingdom, and the regenerating power of the Holy Spirit.

To attempt a further explanation of what Jesus has already made plain would be sacrilegious.

Conclusion

The writer of these notes and "Studies in Revelation" is conscious of the fact that some explanations are not according to the "traditional teachings" that have come down to us from the "powers that be", but he is writing what he finds that the Bible teaches, and he must be true to God at all hazards. He is doing all this work "free gratis for nothing", and has his subscription paid with honest money until July 15th, so that when his labors in this capacity are not helpful they can easily be discontinued. The letters already received from those whom he has never seen, and who tell him they have been greatly helped, have more than compensated him for his work. If in addition to that he has provoked some to study their Bibles to see if he writes the truth he will be amply rewarded.

The foreman reported that the jury were unable to agree on a verdict. The judge reproved them,



saying that the case was a very clear one, and remanded them back to the jury room for further deliberation. "And if you do not reach an agreement before evening", the judge added, "I will have twelve suppers sent in to you." "May it please your honor", spoke up the foreman in an irritated tone, "you had better make it eleven suppers and one bundle of hay."

—BR—

A Negro cook went into a northern Missouri bank with a check from the woman for whom she worked. As Mandy, the cook could not write, she always endorsed her checks with a big X. But on this occasion she made a circle on the back of the check.

"What's the big idea, Mandy?" asked the teller. "Why don't you make a cross as usual?"

"Ah done got married yesterday, boss, and I'se changed mah name." —Ex.

—BR—

THE OUTSTANDING POSITION OF CONVERSE COLLEGE

During the period following the Civil War when the South was absorbed in its historic struggle to rebuild broken fortunes and shattered social institutions, the dire pressure of wants resulted in pitifully inadequate educational facilities. Young women who could afford the advantages of a college education felt that they must go North to get what they could not find in their own section. Today, however, certain southern colleges for women are offering the finest facilities to be found anywhere, plus the priceless advantage of our traditional southern culture.

Among women's colleges, one of the most highly standardized is Converse College at Spartanburg, S. C., founded twenty-five years after the surrender at Appomattox by a group of distinguished and courageous Southerners.

The following facts indicate the high standing of Converse College: In 1912, Converse was granted membership in the Association of Colleges of the Southern States. In 1910 and again in 1920, the General Education Board expressed its high regard for this institution by making generous donations. In 1920, the Carnegie Foundation for the Advancement of Teaching placed Converse among its associated members. In 1921, the American Association of University women admitted Converse to membership. In 1925, the Association of American Universities placed Converse upon its accredited list, thus conferring the highest academic distinction. In 1928, the National Association of Schools of Music was organized and the Converse College School of Music was made an institutional member.

Parents interested in knowing more of the advantages which this college of unquestioned leadership offers their daughters, may secure full information from President Robert P. Pell, Box C, Converse College, Spartanburg, S. C.

MISSISSIPPI CO

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MISSISSIPPI COLLEGE ANNUAL 1930

DEDICATION To

JOHN WENDELL BAILEY

A Christian gentleman, a learned scholar, and an inspiring teacher. Professor of Biology, The University of Richmond, Va. (Former Professor of Biology, Mississippi College.)

John Wendell Bailey, the subject of this sketch, is a real humanist. He is sympathetic and has a profound respect for the personality of each individual that he teaches. He is always the cultured Christian gentleman in his dealings with everyone. His teaching is inspirational.

ENCOURAGEMENT Ben Cox

I have never been connected with any institution in my life which furnished me so much real encouragement as the Noon Prayer Meeting, which has been running every week day for seventeen years. I could fill many newspapers with these items of encouraging interest. Just once in a while I like to ask our editors to give me a few inches in order to let my friends know what is going on here, and to encourage others.

Mr. Robert Dollar, the president of the Dollar Steamship line, has shown quite an interest in our movement—so much so that he gladly volunteered to distribute folders telling about the meeting. When I read recently of his serious operation in California, I naturally took the matter to the Noon Prayer Meeting and just as naturally wrote to him. This reply has just come from his secretary, Mr. Thompson: "Mr. Dollar

He uses Biology not as an end, but as a means of developing personality, inspiring a respect for life and living, and stimulating thought. His knowledge of subject matter is profound, but he does not therefore try to overload the pupils nor to impress them with his erudition. He is rather the fount from which they may draw, with the assurance that they will obtain reliable, satisfying information. His Zoology courses were courses in mind clarification; in sane and upright living.

Mr. Bailey holds several college and university degrees, viz.: B.S. and M.S. from the Mississippi Agricultural and Mechanical College, A.B. and A.M. from Cornell University, M.A. and Ph.D. from Harvard University.

has asked that I thank you for your kind letter of recent date enclosing the folder of the Noon Meeting. Mr. Dollar appreciated very much your thoughtfulness in writing at this time. We look forward to seeing Mr. Dollar back in his office again in another week." Mr. Dollar is the man who takes pride in placing a Bible in every stateroom of his ships. To me he is one of the most interesting Christians in America.

Some very interesting things come in regard to the financial support of the meeting, which has served over 800,000 free meals and spent thousands of dollars otherwise, and has never yet taken a collection for the work or made a personal solicitation of any one except the Lord.

A Memphis friend wrote recently enclosing \$1.35 "As God has been good to us this week in granting me health and a place to work. Please accept this small amount, which is one tenth of the week's earnings, as a means of aiding those less fortunate in providing meals at

your Noon Day Prayer service. Remember us in your prayers that we may find employment that will enable us to serve Him more and that we may have more to help those that need help."

I was very much impressed not long ago to receive a letter urgently requesting prayer for a very prominent man in another state, the builder and owner of a little town. The writer says: "He needs salvation—as does all unsaved men—and his influence would be very great in this section if he really loved the Lord Jesus. A group of us are praying for him daily. I do think he will be won. He has this year ordered that half of his contribution to religious work here be given to the Baptists."

A few months ago I was very much impressed with a number of fine clean cut looking young fellows who were driving through the country in a dilapidated old Ford car. They were enroute home after attending the R. O. T. C. Convention in Alabama. Going down Second Street they noticed our sign and a group of people outside of the church. The dear fellows, on account of their very depleted finances, were very grateful for our lunch. I dismissed the matter from my mind until a letter came recently from the father of one of these students, telling me that he is now a senior in a South Carolina college. He refers to the visit of the boys at our church and sends me a letter which he received from his son telling about their trip. Among other things he writes to his father:

"That is the place where we got a free meal at some Baptist Church. I think it was the 'Street Baptist Church'. That is all I remember but I know that we got a bowl of soup and a couple of thick slices of bread that tasted pretty good." The father says in his letter to me: "While 'taking in' the town they passed the church in question where there was a 'gathering' of some kind with refreshments being served. They were invited in to partake of some which was greatly appreciated. No doubt the lady who was so thoughtful has forgotten the incident, but the boys have not. 'Southern Hospitality'."

A NICKLE A DAY PAYS THE BILL (By J. A. Lee)

Dear Record:

Most of those who may read this know that the Rolling Fork Baptists have, within the last eighteen months, erected a new church building. The building is a brick veneered, made of good material and is one of the most substantial buildings in the Delta.

The building consists of a good auditorium, seven S. S. rooms, pastor's study, and a kitchenette, hot air furnace, electric lights and water.

The building was erected at a cost of about \$14,000, and as we are few in number and weak financially, we had to borrow about \$6,800 in order to finish the building and move in. We found it quite difficult to get the money and just as we were about to give up a good woman, not a Baptist, heard we were in need of money to finish up the

building, came to our rescue and tendered us the money on a ten year basis and at 6% interest. We accepted this very generous offer and gave her twenty notes payable semi-annually. With the assistance of our board we were able to meet the first two notes, but as the board did not see the way to make any promises for nineteen thirty, this threw us on our own resources, and we began to plan a way to meet these notes when due.

There is a saying, that necessity is the mother of invention, and we feel that this has come true in our case, for Miss Olive Alexander, our church treasurer, and one of the busiest and most efficient church workers in this Delta country, worked out the following plan and submitted it to the membership, and it was accepted. She secured a book and called it the Memorial Book, and is putting in this book the names of all who wish to join this club, either members of the church, or friends, and the goal to be seventy members promising to give a nickle a day, and turning the money in each Sunday or at the end of the month, as they like.

Now this seems to be a small matter, and it is. However, it will enable us to meet the notes with interest as they come due, and the giver will have given so little each day, the obligation will be met and no one will feel that he has been pressed.

Now my object in writing this is, that others who have church debts to meet may try it and see how easily a job that looks big may be solved. We are praying, not only for our own work but for our State Board also.

MARKS

On Feb. 1st we observed our fourth anniversary of pastor and church. We had a fine attendance, with special music for the day, and a splendid talk by one of the deacons, Bro. W. A. Wier, in which he expressed high appreciation of the church and pastor and named some of the achievements of the past four years. These being: 364 additions to the church, more than 250 being received for baptism and more than \$39,000.00 raised for all purposes.

We have had The Baptist Record in our church budget for two years and find our people very appreciative of the Record and the Editor.

The pastor and family were remembered with many nice gifts in honor of our fourth anniversary.

May the Lord have the glory for all that has been accomplished.

—L. S. Cole, Pastor.

He: "When I was young, the doctors said that if I didn't stop smoking I should become feeble-minded."

She: "Well, why didn't you stop?"

BABY OUT OF SORTS

he NEEDS

MRS.

WINSLOW'S SYRUP

Lots of things to make baby unhappy—Constipation, upset stomach, teething time, cold, colic. Mrs. Winslow's Syrup soothes baby to make him happy again in a jiffy. It gives quick relief. Made especially for infants and children. Used for nearly 100 years. Absolutely harmless. Contains nothing your own doctor wouldn't prescribe. At your druggist. Send for Mrs. Winslow's Diet Instruction Book for Baby. It's full of valuable information and it's FREE. ANGLO-AMERICAN DRUG CO. 75 West St., Dept. J.L., New York, N.Y.

The Children's Circle

Mrs. P. I. Lipsey

BIBLE STORY No. 8: Feb. 19th Cleansing a Leper. Luke 5:12-16

Leprosy is a terrible disease. It is a gradual dying, the limbs slowly decaying and falling off. It is considered incurable, yet by the power of God it can be cured. One day when Jesus was in Capernaum, a man with leprosy all over him, came to Him to ask help. He fell on his face before Him, and with great reverence said, Lord, if you are willing, I know you can make me well. It was forbidden by the law to touch a leper, and if one did so, he made himself unclean, but Jesus was Lord of law and leper, and He laid His hand upon the sick man, and told him to be made clean. Straightway, right off, the dreadful sickness was gone. How happy he was, as he felt the blood quickening in his veins, and new life coming to him. When a leper thought he was getting well, the law directed that he should go to the priest, and let him say whether he was well. So now Jesus sends him to the priest, and tells him not to tell any one what had happened, but he was not able to hold in this great joy that had come to him, and many men came to Jesus for healing.

Questions

1. Did Jesus shrink from this diseased man, as others did? Why not?
2. In what wise does the sick man show his faith?
3. Why did not Jesus want him to tell of his cure?
4. What was the effect of his telling it? Mark 1:45.
5. In what ways is leprosy like sin?

My dear Children:

The stamps that go this week to Louise Bellue, for Answers to Bible Story Questions No. 6 are the last of our foreign stamps. I hope many of you will have the interest to keep on writing, and the ambition to do it well, even though there is no little prize.

We have today seven letters from Slate Springs, the largest number we have ever had from one place. The girls all go to school together, and are friends. I hope they will not be disappointed that their letters are not as long as they expected them to be; I am telling them why at the close of the letters. They must write again.

Our February \$10.00 goes tomorrow to the Orphanage, with our love. I will try to give you the list of givers and comments, next week. We have so many letters this week, more than usual, as you see.

Much love from

Mrs. Lipsey.

Liberty, Miss., Feb. 6, 1931.

Dear Mrs. Lipsey:

It has been so long since I wrote to you, until I thought I would do so. I am sending the answers to the questions and hope to have the correct answers.

Louise Bellue.

Prize Winning Answers: No. 6

1. Capernaum.
2. They took off the roof and let down the bed where the sick of the palsy lay.
3. Yes.
4. Arise and walk.

I'm sending you our last foreign stamps, Louise, but you must send some more good answers, as I hope a number will. You and Merle must write again soon.

Liberty, Miss., Feb. 6, 1931.

Dear Mrs. Lipsey:

I enjoy reading The Children's Page. I am a little girl seven years old, and in the third grade. My

teacher is Mrs. Minnie Dunaway. She is very good.

We all have been sick at home, but are better now.

Your friend,

Merle Bellue.

I suppose you all have been having flue, haven't you, Merle? We had it, several of us. It is no fun, is it? Come again.

—o—

Leland, Miss., Feb. 4, 1931.

Dear Mrs. Lipsey:

I have not written The Children's Page for a long time. Thank you so much for writing us about the real Princess. I enjoy the Bible Stories. Also yours and the children's letters. I can answer some of the questions.

My birthday will soon be here and I will be six years old (Feb. 27th). My mother is going to give me a birthday party. Know I will have a good time with my little friends.

Am glad to hear all the good news from the Orphanage. It is fine that they are using gas from their own gas well.

We have a nice Sunbeam Band, and enjoy our work.

I am enclosing \$1.00 for the little orphans.

With love to all,

Mary Adelyn Milam.

I know you will enjoy your birthday party, Mary Adelyn. This dollar of yours makes our \$10.00 for this month for the orphans, and a little left over to start the next \$10. We are so much obliged.

—o—

Tillatoba, Miss., Feb. 1, 1931.

Dear Mrs. Lipsey:

I have been reading The Children's Page for a long time. I enjoy reading it so much.

We sure have been having some beautiful weather, and so warm also.

I have been to the Methodist Hospital in Memphis and was operated on for appendicitis, but am still in the bed, not able to enjoy any of the warm weather and sunshine. While I was in the hospital I sure was treated nice by all the doctors and nurses too. Dr. Climmings operated on me. My mother has been an invalid for many years and still not able to be up. The people around sure are good to us, they visit us and are now piecing me a friendship quilt and have quilted one and brought it to Mamma. Tell all the friends and also yourself to remember us in prayer. I hope I will be able to go back to Sunday School soon, for I miss my class.

Much love,

Audra Cook.

You have indeed been having a hard time, Audra, and we are so sorry. But now that bad appendix is gone, I trust you are soon going to be much better. It is fine to have such kind doctors and nurses and neighbors, isn't it? I send my love to you and your mother.

—o—

Slate Springs, Miss., Feb. 4, 1931.

Dear Mrs. Lipsey:

I enjoy reading the Bible Studies. I am eleven years old and weigh sixty-five pounds. I am in the fifth grade, and going to Denton School. My birthday is the seventh day of January. Does any one else have my birthday?

Love to all,

Estelle Steelman.

—o—

Slate Springs, Miss., Feb. 3, 1931.

Dear Mrs. Lipsey:

This is my first time to write. I am a girl 12 years old. My birthday is May the 17th. I go to school. I study the seventh grade, and I like to read books.

I will close with love to all.

Corrine Vanlandingham.

Dear Mrs. Lipsey:

Corrine and I looked up the answers together. We live just a little piece apart. I received the stamps. I am real proud of them. I am going to get me a notebook and write all the questions and answers in it and glue my stamps in it too.

Sarah Edd Pittman.

—o—

Slate Springs, Miss., Feb. 4, 1931.

Dear Mrs. Lipsey:

This is my first time to write. I am a girl 12 years old. My birthday is April the 14th. I am in the fifth grade. I am fond of reading.

With love to all,

Annie Mae West.

—o—

Slate Springs, Miss., Feb. 4, 1931.

Dear Mrs. Lipsey:

I enjoy reading the Bible Studies. Now I am reading the Bible story of Mary and Jesus. I sure do like it. My birthday is a good while off. I will be 13 years old. I am in the sixth grade, and I am going to Denton School.

Margaret Barnette.

—o—

Slate Springs, Miss., Feb. 4, 1931.

Dear Mrs. Lipsey:

This is my first time to write. I am a girl 12 years old, and am studying the fifth grade. I like to go to school. My birthday is March 27th. Have I a twin? If so, please write me.

With love,

Madera Holloway.

—o—

Slate Springs, Miss., Feb. 4, 1931.

Dear Mrs. Lipsey:

I enjoy reading the Bible Studies, and looked up the answers to each one. My birthday is a good while off; I will be 16 in December, and I am in the sixth grade. When I was six and seven years old, I lived so far from school that I didn't get to go. I am going now to Denton School.

Fannie Garling.

My dear Estells, Corrine, Sarah Edd, Annie Mae, Margaret, Madera and Fannie:

I appreciated your several letters, but the answers to No. 5 had already been printed. Next time, you must be just a little bit earlier, won't you? And what a nice Orphanage Club you would make, with seven charter members, to work for the orphans! See if you can't do that, won't you? And write me about it, do.

—o—

CALVARY CHURCH, SILVER CREEK

—o—

Rev. Mark Lowrey, who is now pastor of Calvary Baptist Church, preached to a well filled house at

the last regular service, the second Sunday in February.

Bro. Lowrey is a fine young preacher of rare ability and we feel that we are fortunate in having him and his family with us this year. The Lord is leading them in a great way. Already Mrs. Lowrey has organized a Y.W.A. which makes us a graded W.M.U. having had all of the other auxiliaries except this one which seemed almost impossible until she came and helped us out in her own good way.

On the second Monday in each month Bro. Lowrey teaches the W.M.U. Bible Lesson. At this time we're studying the book of Hebrews and he makes each lesson very instructive and enjoyable.

May the Lord greatly bless them as they labor here among us.

—Reporter.

PHEBA

—o—

Morning and Evening Services at Church every Second and Fourth Sunday.

Brother R. O. Bankston, pastor of Baptist Church, preached a very inspiring sermon Sunday morning. His subject was "Drifting by the way-side."

We were glad to see so many of the Sunbeams out Sunday afternoon. Mrs. A. C. Champion, leader, urges all to be present each Sunday. Much interesting work is being done.

The B. Y. P. U. is doing good work under supervision of the president, Lawrence Miller, and group Captains Miss Marjorie Lee Willis and Eugene Smith.

Womans Missionary Society meets every second and fourth Monday at Baptist Church at 3:30 o'clock.

—BR—

Small Boy: "What is college bred, pop?"

Pop (with son in college): "They make college bred, my boy, from the flour of youth and the dough of old age."—West Point Pointer.

Buy

Blackman Medicated Salt Brick

For Live Stock

Twenty-five cents from your dealer —Be sure it's Blackman.

"Brushing the Clouds From the Sunset"

During the entire time of its operation, (May 1, 1919 to December 31, 1930), the RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION has received from the churches and from individuals for current relief purposes the sum of \$1,370,328.95. During the same period the Board has paid to relief beneficiaries the total sum of \$1,378,731.47. This latter figure shows that the amount paid in benefits slightly exceeds the total sum received. The Board has during the same period accumulated in special relief endowment gifts, and reserves from interest earnings \$539,000.00, which sum is now held by it in gilt edged securities. The Board is now, (since January 1st) placing all Co-operative Program receipts and other designated receipts for relief into its relief account. Every dollar therefore contributed for relief purposes by churches or individuals with additional amounts available from invested funds will be appropriated to our needy aged and disabled preachers and to the widows and orphans of deceased preachers.

Thousands of worthy ministers and widows have been helped in the years ago. Larger benefits to a larger number of our Veterans will result from larger provision by the Baptists of the South.

THE RELIEF AND ANNUITY BOARD of The SOUTHERN BAPTIST CONVENTION

Thomas J. Watts, Executive Secretary,

1226 Athletic Club Building,

Dallas, Texas.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

The Trial of the Robbers

The play, "The Trial of the Robbers", was written by Dr. F. L. Riley when he was Professor of History in the University. It was an address he made many times in the interest of the scriptural plan of giving, "tithing". It was later dramatized by H. T. Lawrence, Judge of the City Court of Baxley, Ga., and Mrs. R. L. Bonsteel. It has had a wide service and is one of the very best presentations of the doctrine of tithing we have ever had. The B. Y. P. U. department has recently had it re-printed and it is ready for your use. Let us know how many copies you want, they are free if you will use them.

Forrest Holds Interesting Study Course

It was the privilege of Miss Durscherl to serve the church at Forrest recently in a B. Y. P. U. Study Course and she reports a splendid week. The high peak attendance was on Tuesday evening, when ninety came and enjoyed the work being offered. Pastor Howard taught Pilgrim's Progress, Bro. James H. Street, pastor of the Harpersville Church, taught Senior B. Y. P. U. Administration, Bro. Carey Vinzant taught Training in Christian Service, and Miss Durscherl taught the Junior Manual, also holding conferences each evening with leaders and director. During the intermission between classes the Weekly assembly and unified service was demonstrated. It was a profitable week, with fifty-nine taking the examinations.

Sardis Organizes Three Unions and Has Study Course

Under the leadership of Pastor Hickman the Sardis Church re-organized three unions recently and started right by having a study course for all. It was the privilege of Miss Durscherl to help in this course. One result of the course was the division of the Seniors and Adults, thus forming a Senior and Adult union. The week's program was made up of class work, conferences and demonstrations. Good crowds attended and the ladies of the church served good eats during the social feature each evening. One outstanding result of the week's work was the election of a director. Mrs. William Blaker was elected to that place and under her leadership we look for some good reports from the work in general.

Macedonia in Forrest Co. Organizes

Bro. Luther K. Turner, pastor of the Macedonia Church in Forrest County, reports the organization of a B. Y. P. U. in that church. He started right by having a study course and leading all the members to study the Manual. They had a good time together, like a pastor and his young people can have, and hence wrote for a number of awards, which were promptly sent from our office. Last Sunday they were to have a

special service and present these awards. Bro. Turner says that their plans are to have another course in March. We are glad to enroll this new union and list below the names of the officers: President, Daniel B. Merritt; Vice-President, Eugene Bullock; Corresponding Secretary, Pauline Ford; Recording Secretary, Rosa Lee Merritt; Treasurer, Erastus Craft; B. R. L., Hazel Ham; Chorister, Brackett Myrick; Pianist, Mrs. E. T. Ham; Group Captains, Evelyn Stevens, Ruth Lee, Cloteil Walters and Minnie McCordle.

Have you planned your course, selected your teachers, ordered the books and boosted for a big attendance in your study course in March? No certain week has been designated as Study Course Week, but ANY WEEK IN MARCH. March is study course month—Plan to have one.

Investments in Christian Living is the new Senior B. Y. P. U. Study Course book, and it is a good one. Plan to have a class in it this time. Messengers of Light is the latest Intermediate B. Y. P. U. Study Course book. It is by Mrs. Crawley and that means that it must be good. Your Intermediates will like it.

Deer Creek-Sunflower Have Joint Meeting

On the second Sunday in February, the regular time for the Deer Creek Associational B. Y. P. U. Meeting, the Deer Creek and the Sunflower Associational B. Y. P. U.'s had a joint meeting, holding the session in the Indianola Church. This meeting had been planned and advertised, and the result was that it was a BIG GO. Miss Gladys McElwee, District Leader of Deer Creek Association, and Mr. A. N. Andrews, president of the Sunflower Association, did a splendid piece of advertising, which resulted in a splendid crowd. A unique and helpful program was rendered. The program was given as the House of Representatives in session, the speakers from different unions were supposed to represent different states, they were presented as articles of amendment to the Constitution of District No. 2 on Christian Living (Christian Living being the theme of the program). The subjects of the talks were "Natural Motives in Christian Living", "Motives Expressed Through Service", "Christian Living Requires Powerful Motives", "Meditation, A Motive in Christian Living". "Winning Souls My Motive". These talks were interspersed with special music. A social hour followed the program. The Sunflower Associational B. Y. P. U. was perfected and plans made for the progress of that organization.

Hansboro Organizes Adult Union

We are indebted to Mrs. Carl McMurphy for the report of the newly organized Adult Union at Hansboro. The following officers were elected: President, Mrs. J. C. Bryan; Vice-

President, Mrs. W. H. Hoyle; Corresponding Secretary, Mrs. Carl McMurphy. They start off with 14 members, a splendid group for such an organization. The church has two other unions, Junior and Senior. Mr. T. J. Blount is director and Rev. E. S. Flint the efficient pastor.

We had a letter the other day from an enthusiastic worker saying that they were making plans to attend the state convention in March. They had missed the announcements in the Record that we will NOT have the state Convention this year, since we had the Southwide S. S. Conference in the state. We WILL have our District B. Y. P. U. Conventions in June, however, and they will be the best we have ever had if we can make them that.

Pickens Unions

Inclement weather in January and an epidemic of mumps lowered our attendance record. Nine Intermediates took and passed the Manual. Diplomas will be presented the fourth Sunday by the pastor. This union has attained 100% on several of the 8 points. Various prizes have proved excellent incentives. Competition and rivalry promote interest. Character and Book Sword Drills feature the work for February. Intermediate social is scheduled for St. Patrick's.

The Seniors are studying privately "Training in Church Membership", which Bro. Wilds will teach in an all day session March 13, W. M. U. serving hot lunch. All students excused from school for the day. Weekly meeting Sunday, Feb. 15, will be devoted to a synopsis of each chapter, including suggested questions for further study. It is believed 100% of the members will take the course.

Miss Grace Atkinson, a student of Holly Springs Synodical Seminary, is in Pickens now and has become a welcome member; also Mrs. Ford, a newcomer from Arkansas.

On Feb. 22 the Goodman Junior College Union will favor us with a complete program, including selections by the male quartette.

Fourth Sunday in March the R. A.'s of First Baptist Church, Durant, present a program, to which the public is invited.

Pickens is hostess to the next associational meeting, convening in April.

The Seniors entertain the Epworth League Feb. 14, 8 p.m., in the home of Mrs. C. M. Bryan, in the form of a Valentine party and heart clinic, to which some associational B. Y. P. U. officers are also invited.

Report of New Hope Senior B. Y. P. U.

The Senior B. Y. P. U. of New Hope Baptist Church met Saturday night, February 7, 1931, at the home of one of the members for the purpose of electing officers for the next six months. The following officers were elected:

Lynn Hearn, president; Burnell Baines, vice-president; Mattie Belle McLemore, recording secretary; M. L. Rolison, assistant recording secretary; Lois Williams, corresponding secretary; Allan McLemore, treasurer; Ala McLemore, Bible readers leader; James Williams, chorister; Hazel Williams, pianist; Margaret

PATENTS

Time counts in applying for patents. Don't risk delay in protecting your ideas. Send sketch or model for instructions or write for FREE book, "How to Obtain a Patent" and "Record of Invention" form. No charge for information on how to proceed. Communications strictly confidential. Prompt, careful, efficient service. Clarence A. O'Brien, Registered Patent Attorney, 313-C, Security Savings and Comm'l Bank Building (directly across street from Patent Office) Washington, D. C.

Williams, Harold Walker, and Minnie Pearl McLemore, group captains.

Quarterly business and monthly program planning meetings are held at the first of each month.

We have twenty-eight active members who have been doing splendid work and who are striving to keep our union A-1.

—Corresponding Secretary.

—BR—

Continued from Page 16

were very gracious to us by arranging a very appropriate reception at the religious and social building of Peabody from seven-thirty to nine-thirty. Mr. Preston and Miss McConnell were in charge of the arrangements. We all enjoyed the hospitality of these fine students and we shall forever remember the warm friendships initiated that night.

As trains left Nashville late Friday night and early Saturday morning these thirteen students turned homeward with renewed determinations to institute and consummate these plans into a program that would meet the needs of the campus and that would make students realize "Christ, The Living Reality".

W. O. Vaught, Jr.,
State B. S. U. President.

*Healing
Humanity's
Sins*

A True
Hospital
Story

REPORT FOR JANUARY

Patients	645
Days of Service	4,351
Days of Free Service	623
Income:	
Charity Gifts	\$ 50.50
Program	3,279.72
Operation	26,749.18
Total income	\$30,079.40
Expense:	
Operation	\$20,131.16
Cost of Charity	3,609.75
Improvements	35.00
New Equipment	220.00
Paid on Debt	5,136.26
	\$29,132.17
Surplus	947.23
	\$30,079.40

When one supports the Co-operative Program, we are thereby supported. But please note the amount we received for charity and what we gave.

Lois Williams

SOUTHERN BAPTIST
HOSPITAL

New Orleans, Louisiana

DR. LEN G. BROUGHTON AT HAZLEHURST

The Hazlehurst Baptist Church is greatly enjoying the blessings received as a result of a revival conducted by Dr. Len G. Broughton of Atlanta, Ga. The meeting began Sunday, Jan. 18th, and continued through Feb. 1st. To begin with, we had the most delightful weather during the whole time that we have ever seen, at this time of the year. The church and community had been looking forward to the coming of Dr. Broughton with the keenest interest, and everything seemed propitious for a revival.

During the first week, the day services were given to the discussion of "The Christian Life", while "The Ministry of the Holy Spirit" was the subject for the second week. In these services Dr. Broughton led our people to see anew the great scriptural teachings on these important truths. As a result great numbers rededicated themselves anew to God and his service.

The evening services were more evangelistic in their nature and influence. And many were led to accept Christ as Saviour in these services.

The meetings were well attended. The local pastors and people of other denominations cooperated in a splendid way. Practically all the Baptist pastors in the county and many people from Georgetown, Crystal Springs, Wesson, Brookhaven, McComb, Jackson and other sections attended the services.

Our church and community have enjoyed a real spiritual uplift. Twenty-one were added to the church for baptism and twenty-four by letter. All our people are quite happy over the results as was attested at the prayer meeting Wednesday night, when numbers testified to the blessings received. We give praise and thanks to our heavenly Father for his presence and blessings.

—Geo. P. White.

ETERNAL LIFE

"This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent". John 17:3.

"Jesus saith unto him I am the way, the truth and the life; no man cometh unto the Father but by me". John 14:6.

"The Father loveth the Son and hath given all power into his hand. He that believeth on the Son hath everlasting life; he that believeth not the Son shall not see life; but the wrath of God abideth on him". John 3:35-36.

"He that heareth my word and believeth Him that sent me, hath (present tense) everlasting life, and shall not be condemned; but is passed from death unto life". John 5:24.

"There is therefore now no condemnation to them who are in Christ Jesus" (by faith). Rom. 8:1.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ". Rom. 5:1.

"Unto you is born this day in the City of David, a Saviour, who is Christ the Lord". Luke 2:11.

"Thou shalt call his name Jesus, (Saviour) for he shall save his people from their sins". Mat. 2:21.

"Behold the Lamb of God that taketh away the sin of the world". John 1:29.

"God hath given to us eternal life, and this life is in his Son". 1st John 5:11.

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life". 1st John 5:13.

"Believe on the Lord Jesus Christ and thou shalt be saved". Acts 16:31.

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved". Acts 4:10-12.

Trust in Jesus, the Son of God, who only, can save, and be saved. —C. M. Sherrouse.

FOREST BAPTIST CHURCH

Our church is manifesting much interest in all phases of our work. This promises to be a year of spiritual growth and general development under the guiding hand of our pastor, the Rev. W. C. Howard. We expect to accomplish great things in the Kingdom's service this year under his leadership. The membership seems to be unselfishly cooperating with him. He is a great leader—untiring in his efforts and enthusiastic in his leadership. We are blessed in having Bro. Howard for our pastor.

Our Sunday School is doing splendid work—each class is busying itself in enlistment—consequently we had an attendance of two hundred eleven last Sunday.

The interest being manifested in our mid-week prayer service is evidenced by the increased attendance each week. Last week we had one hundred seventeen present, and received two additions into the church at this service.

The W. M. U. is by no means lagging in its work but is one of the live wires of the church—sponsoring a Sunbeam, G. A. and R. A., and doing its bit in every way.

We have recently conducted a B. Y. P. U. training school and were fortunate in having with us through the week Miss Cecelia Durscherl, the Rev. Carey Vinzant and the Rev. J. A. Street. There was an average attendance of 91 to these meetings with 58 completing the courses and taking the examinations. We now have an enrollment of 100 in our B. Y. P. U.

We will hold a Sunday School Institute beginning the 15th instant and running through the entire week. We are glad to announce that we will have with us for these sessions J. E. Byrd and C. E. Williams. A major enrollment is anticipated for this training. Preparatory to and supplementing these study courses we have extended an invitation to Bro. J. E. Byrd to fill our pulpit at both the morning and evening services Sunday.

The general interest being taken in our work is shown by the results in the work as a whole. There have

been fifteen additions to the church this year.

Pray for us that we may go forward in His name and for His glory. —Reporter.

W. M. U. EXECUTIVE MEETS

The executive committee of the W. M. U. of the Deer Creek Baptist Association met in the home of the superintendent, Mrs. J. F. Scull at Hollandale, on Wednesday at 10:30 a.m. After the meeting was called to order by the superintendent, a beautiful devotional was given by Mrs. Oliver of Leland, who took scripture from Matthew 9th.

Roll call by the secretary, Mrs. W. D. Hopgood, of Tralake. All churches in the Association were represented except Isola.

Report of business transacted at the meeting in Greenville September 25, 1930, was read, and with some slight changes was adopted.

Report on finances of the Anna C. Scull Memorial Fund was given by the superintendent.

Ways and means to provide funds for the present recipient of this scholarship were discussed and plans were made for the carrying on this work up to January, 1932, providing a fund of \$250.00.

Mrs. Tom Brand of Hollandale was elected chairman of this fund.

Rolling Fork's invitation for the March Rally was accepted, the date to be announced later.

Mrs. Anderson, of Belzoni, gave a report of the District Meeting, after which a most delicious luncheon was served.

The afternoon session was called to order by Mrs. Scull, who read duties of the zone secretaries—or chairmen—and the Associational Standard. It was decided to hold Mission Study Meeting and Young People's Rally at the same time. Also, to hold four zone meetings yearly, the chairman of each zone to make her own plans for same.

Mrs. McCorkle of Rolling Fork, Associational Young People's Leader, discussed her work and asked for the assistance of Mesdames Burford and Davis of Greenville.

All Societies are urged to: Study the Year Book early; study Home Mission Trails before March Week of Prayer; and to send pillows and quilts or comforts as early as possible to Rescue Mission Home at New Orleans.

Mrs. A. S. White of Memphis is to be invited to speak at March Rally.

All Societies should send Associational dues of 40c per member before March Rally.

PELAHATCHIE

"The Obedient Servant" class of the Baptist Church at Pelahatchie met at the home of Mrs. Coker, their teacher, for a class meeting. After the class business was discussed several interesting contests were participated in; after which Mrs. Coker and Mrs. Tatum served ice cream and cake to the following: Monnette Prestage, Blanche Galaspy, Louise Bailey, Sally Mae Cask, Ellen Knight, Frances Rushtin, Dolly Spann and Ruth Findley.

—Reporter.

In Memoriam

Rev. J. W. Hudson

On Feb. 1, 1931, a pall of sorrow fell upon Taylorsville, Smith, and Simpson Counties, when it was learned that Bro. Hudson had died. He was born in Haywood County, Tennessee, on Jan. 8, 1854, the son of Dr. and Mrs. H. P. Hudson. After receiving the training offered in the public schools of county, he enrolled as a student at Hall-Moody, where he remained some two or three years. Later life, after surrendering to the call to preach, he attended Union University for about two years.

He was converted at the early age of ten and baptized into the fellowship of old Woodland Baptist Church in Tennessee. Prior to his marriage in 1908, he had felt the impulse to preach, but fought the call for two children had been taken and his beautiful wife lay an invalid. Finally on Jan. 21, 1917, the old church where he had been converted, licensed him to preach, and only months later he was ordained to the full work of the ministry.

Upon leaving the University located in northeast Mississippi as a Missionary under the State Mission Board. Nine years ago he moved to Raleigh, county-seat of Smith County, and immediately his work began to look up. Six years ago he moved down to Taylorsville where he was pastor of that church Summerland and Leaf River at the time of his death.

Bro. Hudson, though frail of body was an incessant worker. I do not know of a man who has done more for the Lord in Smith County in so brief a time as he. Wherever he went his work picked up and went forward. He was a church builder, and that God's house should be the best one in the community and, as a result, he led the brethren at Raleigh, Sylva, Summerland and Taylorsville in erecting modern commodious buildings.

I have never known a man, in the brief space of thirteen years, had gathered a greater knowledge of the Bible, God's plan of salvation and the atonement, God's only remedy for sin. He was an unusual forceful speaker. While some of us were speaking by the clock, to a handful of people, he spoke by the hour, and strange as it may seem, standing room was often at a premium. His motto of his life seemed to be magnify his office.

On Monday afternoon, in the presence of one of the largest gatherings ever assembled in Taylorsville, Dr. L. G. Gates and the writer conducted the funeral, assisted by Brethren Moulder, Fairchild, Hellen. Besides his widow, he left four children, two sons and two daughters; an aged mother, three brothers and three sisters to mourn his going. Truly "a great man is fallen this day in Israel".

—A. S. Johnston

Resolutions of Respect for Mrs. J. J. Gaines

Whereas, The Angel of Death has again sounded his dread alarm, when on the 22nd of January the soul of our beloved sister, Lizzie Brown Gaines, was summoned from this mortal life to join the innumerable host whose spirits dwell with the immortals, and

Whereas, One of our most loyal members has been called home, severing another link in the chain that binds us together in this life. Though we know her going is only another link in the Heavenly chain. Therefore be it resolved,

First, That the going of Sister Gaines is an almost irreparable loss to our church and community, where she was always present, ever doing faithfully and efficiently what her hands found to do.

Second, That her passing be an inspiration to us to be more reverent toward God, more friendly toward friends and usefully employ our short time in this mortal life.

Third, That to those of the family who are most heart-stricken at the loss they have sustained, we extend our sincere and affectionate sympathy, reminding them that He who tempers the wind to the shorn lamb looks upon them with compassion in this sad hour of their bereavement.

Fourth, That a copy of these resolutions be published in The Baptist Record, a copy be sent the children, and a copy be spread on the minutes of our church.

Mrs. S. B. Henton,
Mrs. Anna Partin,
Mrs. Eula Smith,
Miss Josephine McMullan.

—BR—

T. E. L. CLASS MEETING OF THE MORTON BAPTIST CHURCH

—O—

On Wednesday, February 4, Mrs. M. C. Townsend and Mrs. Jack Lee were co-hostesses to the T. E. L. Class of the Morton Baptist Church in the home of the former. Out of the twenty present, eleven were officers.

Mrs. A. T. Cooper took charge of the devotional, using "The Christian Life in Every-Day Relations" as her subject, taken from the scripture 2 Corinthians 3, 2 and 3.

Mrs. Della C. Jarvis was unanimously elected First Vice-President. The class was called on to supply the Sunday School with two more teachers, Mrs. Jack Lee to teach the Primary girls, and Mrs. F. H. Cooper the fourteen and fifteen year old girls in the Intermediate Department.

Mrs. N. T. Stuart gave an impressive talk to her class, commending them on their personal service work and inspiring them to greater service for others. She asked each member to make this "Personal Service Month" by doing a kind deed each day for someone.

The hostesses served an attractive salad course, which was delicious and refreshing.

—BR—

Wife: "Have you shaved today?"
Husband: "Yes."
Wife: "Have you brushed your hair?"
Husband: "Yes."
Wife: "Have you manicured?"
Husband: "Yes."
Wife: "Then you may kiss Fido."
—Exchange.

MISS. BAPTIST ORPHANAGE (Mr. & Mrs. O. C. Miller, Co-Supts.)

—O—

Jackson, February 13, 1931.

Dear Friend of the Orphanage:

I know that all the Baptists are interested in the work of their Children's Home. I wonder, however, if many Baptists would not be more interested if they had direct contact with the Home, and what it is doing for dependent, underprivileged, and orphan children. Therefore, I am asking you as a friend of the Home, to help get word to all Baptists within driving distance of the Home, to visit it during the remaining days of February, and get first-hand information, as to condition of the children, the needs of the Home, and ways and means of better cooperating with us in carrying on this great work.

Please Announce At Sunday School and At Church About the Request

For a Special Visit to the Home During February

And now a few facts about the Home: We have had but little illness within the last several months until recently. At the present we have several children out of school because of illness. All children are carefully looked after, as to injuries, cleanliness, and illness. Last month the Orphanage school averaged the highest in attendance of any school in Hinds County, according to statistics, from the County Superintendent's office, the attendance being 98.4%. We had several tardies, due to special circumstances such as, bad sewers, cows getting out because of gas well workers leaving gaps down, cholera among herd of hogs, etc., but all employees are endeavoring to remedy this condition.

Almost all the children are doing very well in school. Several are having difficulty, because of inadequate preparation. The superintendents, and some of the employees are coaching some of the children at night, and are doing their best to help the children do better school work.

The children are healthy, hearty and happy. The employees are doing their best to be real fathers and mothers to the children. We are asking cooperation and loyalty of all Baptists to the end that we may better do the task of providing real homes for the homeless. We ask you to help us get this cooperation and loyalty. Remember to get word to all in your church to visit us and get first-hand information about our Home for homeless children, to the end that we may all pull together in this task God has given us.

Sincerely,
—Mr. and Mrs. O. C. Miller.

—BR—

MISS. BAPTIST ORPHANAGE BULLETIN OF INSTRUCTIONS TO HOUSE MOTHERS

—O—

1. No child shall be permitted to stay out of school, for any length of time whatever, except by permission from one of the Superintendent.
2. Each house mother is strictly responsible for tardiness of children at school. (Should remind each child at the time of the first bell to be ready for school by second bell).
3. Each house mother is strictly responsible for seeing that each child be kept clean. Personally should see that each child has a bath each

day; that hands are bathed before each meal; that teeth are brushed twice daily.

4. Each house mother is strictly responsible for seeing that medical treatment is administered as prescribed; for seeing that all illness, injuries, etc., are treated, and reported on blank provided for that purpose.

5. Each person selected as chaperon is responsible for conduct of children chaperoned.

6. Each house mother is responsible for dining room conduct of the children in her building. (We want to assist dining hall matron in keeping order and teaching children correct eating manners).

7. Each house mother is responsible for seeing that children retire at proper time, and are orderly in rooms.

8. Each employee is responsible for seeing that children under her supervision do the assigned work, and all employees who have supervision of larger girls are responsible for keeping down quarreling, disrespect, etc. The punishment for minor violations should be that of "campusing."

9. Each employee is responsible for seeing that cordial relationship exists between herself and other employees.

10. Each employee is responsible for the conduct of all children under her supervision. Inability to handle a given situation may be reported to one of the Superintendents; also, each employee may advise with one of the superintendents about any problem, or situation.

—BR—

Arizona Peter had just retired and moved to town. In the morning, after spending the first night in the new home, his wife said, "Well, ain't it about time you was getting up to build the fire?"

"No, siree", replied Arizona. "I'll call the fire department. We might as well get used to these city conveniences right now."

BOWLING GREEN CHURCH

—O—

Our pastor, Brother Williams, filled his regular monthly appointment the second Sunday morning at 11 o'clock. He brought us a fine message from the 10th chapter of Paul's first letter to the Corinthians, having used for his text the 12th verse, Wherefore let him that thinketh he standeth take heed lest he fall. A very good attendance was present.

We have a wide-awake W. M. U. in our church. We meet twice a month, on Monday after the first and third Sundays. The Lord surely blessed us by the presence and power of his Holy Spirit. We would love to have some of you sisters visit our Society. It would be food for your souls. We would like to have our pastor visit us next time. Am sure it would be worth more to him than his expense out here. I feel that some of our members are still hoping and praying. I am for one that all the members of our church who are not already awake will soon awake out of spiritual darkness into the glorious light of the fact that we need a real wide-awake prayer meeting and Sunday School in our church also. I want every Christian who reads this to pray that our little church at Bowling Green will rise and shine for our dear Savior as never before.

—Miss Katherine Belle McLellan,
R. 3, Box 39. West, Miss.

—BR—

"Say, does the wind blow this way all the time around here?" asked the tourist. "Nope," answered the native, "sometimes it turns around and blows the other way."—Junior Christian Endeavor World.



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HIGHLIGHTS OF B. S. U.

The Councils of M. S. C. W. and A. & M. with a number of their friends enjoyed a "Recall Atlanta" program in the banquet room of the Y. M. C. A. at A. & M. M. S. C. W.'s side of the story—Three of the boys called for us at the end of Friday's classes and we set out in the rain for Starkville in the B. S. U. bus belonging to our brother school. The trip was uneventful in spite of the fact that the roads were slippery and wet, and it took us an hour and fifteen minutes to make the trip. Because of our limited time, we were forced to rush things up a bit.

Just as soon as we arrived we were entertained very informally in the college cafeteria for supper. Then we had to make a mad dash for the Y building again, where we just had time to inspect the new B. S. U. room over there before going into the banquet room for the program.

I wish that every one of you who went to Atlanta could have heard that program. David Miller started the program off with a ridiculous but true story in his talk "Atlanta or Bust"! Zana Wilson conducted the devotional in the manner of Dr. S. D. Gordon, who you will remember led our devotionals so effectively in the conference. Oh, it seemed that we were almost in Atlanta again living over some of those experiences. Bertha McKay brought Dr. Lee's launching message to us afresh, "Christ, My Only Necessity". Walter Clark talked about Dr. Lake, the work he is doing, the inspiration he gave to us, and the challenge he is offering to us. Tommie Hand launched again for us very effectively and simply "The Master's Minority". Anita Vaught told us again of Mrs. Dawson and the inspiration she brought to us—2,000 students gathered in Atlanta, with college spirit and college spirituality. Misses Lavonne Reeves and Rea Turner sang in a duet the theme of the conference expressed by Lowrey Compere in song, "Christ, My Only Necessity". For the last talk, Frank Bailey brought the program to a fitting climax with a forceful talk on Dr. William Russell Owen's "Lord, Me?" the main address of Sunday morning at the conference. Every simile, all his beautiful language, all the effectiveness of a life behind the message, came to us as Frank Bailey reviewed that message for us anew. The program was concluded by an instrumental duet by Misses Nell and Esther Bradley. Bill Wallace, in charge of the program, dismissed us with prayer.

An informal reception had been planned to follow the program. Owing to a promise we had given to be back on M. S. C. W. campus by 10:00 we were forced to cut the reception to practically nil and begin our homeward trip. We do feel more than ever now the power that

Atlanta brought to 200 students from Mississippi and 2,000 students from our Southland.

MISSISSIPPI COLLEGE

The State B. S. U. Presidents Meeting at Nashville

To write an estimate of the meeting of the state B. S. U. presidents in Nashville would be a distinct presumption, since the conclusive value of such a meeting must be interpreted in the proportion to its effect on the B. S. U. work of the various states and to the nation at large. The value of this meeting is indescribable at best, even though we realized as never before the possibilities of this student generation, but though indescribable in its value in the same proportion it is limitless in its possibilities for transforming student thought and student life. This group of presidents, fresh with the memories of this immortal day in Nashville, joins hands and asks our students for their best.

And now some happy memories and fond recollections—Train bells were ringing while thirteen Baptist students in thirteen different states waved goodbyes to dear old college halls and college friends, new landscapes appeared, sleepers were served, transfers utilized, taxi drivers patronized—and finally thirteen state B. S. U. presidents were seated in the assembly room of the Southern Baptist Sunday School Board building in Nashville. We felt the power of the personality of the Master as Dr. I. J. VanNess brought a short devotional. From his message we realized anew the unestimable value of having our own personal experience with God. From this devotional we merged into the discussion of planning a program of procedure for the entire B. S. U. year. Mr. Frank H. Leavell ably led this period of well planned discussion. Each president was handed a copy of the subjects to be discussed. The first course on the menu was a report from each state as to the accomplishments and progress of the B. S. U. program in each state. Very gratifyingly we state that our report was well up among the leaders. Some of the facts of major importance in our Mississippi report were the fifty-six Student Night programs held in the churches at Christmas time, three hundred and thirty-nine subscriptions to the Baptist Student Magazine, the possibility of at least four First Magnitude unions in our state before the close of the year, and finally the marked progress of the Master's Minority movement in our state.

The next course of the menu was a well organized discussion on the exact object of the meeting and the purpose to be realized. From this discussion all of the group realized the bigness and the magnitude of our task. We realized that we were a part of the greatest student move-

ment in the world and that the accomplishments of that meeting would effect our entire student generation.

In the midst of this period we turned our thoughts to the planning of a program for our next state B. S. U. Convention. Program plans, publicity plans, attendance aims, and proportionate quotas were the lines of deliberation. Our next state convention will be held at the First Baptist Church in Jackson, Miss.



"He would have
wished it so"

HOW many sorrowing hearts have found comfort in the thought that the unexpressed desire of a dear one gone before has been fulfilled! Yet of all the unspoken wishes none is so universal as the yearning for protection of the mortal part . . . protection from the elements of corruption that are always present in the earth. This protection, complete and permanent, is assured by the

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The selected date, though not officially set, will be the last week in October, beginning Friday night and running until Sunday afternoon. I am confident that with the execution of our Nashville plans we will have in our convention the consummation of the best possible student talent, inspirational messages, talks on methods, and music.

From this imaginary menu of "Meet to eat that ye know not of" we turned our thoughts toward the dining hall at Vanderbilt University, and here we had possibly the "fullest" discussion of the day. Besides the delicious eats we enjoyed the songs from the Georgia delegation and the short talks from various students.

Turning our cars from the beautiful Vanderbilt campus we took a look at the Parthenon in the city park. Here we had quite a bit of fun examining the unique ancient looking structure. The building is an exact imitation of the old Parthenon in Athens, Greece, and it has been built not only to acquaint us with the beauty of the old Greek Temple but has been designed to serve as an art gallery. The entire structure is of cement and at each end of the Temple just below the extended roof there is a massive cut of beautiful sculpture. The doors of the structure are made of solid bronze weighing seven tons each. We were told that these were imported from Italy. The entire structure gives an exact picture of the old Grecian Temple which was built to a certain Greek Goddess. We only tarried here a few moments, but those moments shall always be treasured as happy memories. This short period of recreation made us forget the worries and mistakes of the morning and prepared our minds for the afternoon session.

The line of thought for the afternoon was "Campus Problems and HOW TO MEET THEM". The first item of discussion was conducted by Mr. William Hall Preston on the circulation of the Baptist Student Magazine. Ways and means of getting subscriptions were discussed and new methods of procedure presented. Special days and special weeks of emphasis were also discussed, and we wish to urge all our Southland to earnestly put forward their best efforts in executing Student Evangelistic Week. Time swiftly passed and we were in the midst of discussing some of the most vital subjects. "Needs to be provided for" was the final problem, but no conclusion was reached in many phases, since providing for our need is to be the challenge to all future student generations.

As we stood and Mr. Herschel Ford dismissed the meeting with prayer we realized anew the challenge to all ages and to every student in our old Southland was in the words, "For I, if I be lifted up from the earth will draw all men unto me". This meeting marks another mile-post in B. S. U. activity and the history written from the decisions of this meeting will be gloriously bright if we never lose sight of "Him Lifted Up".

The Baptist students of Vanderbilt, Peabody, and Ward Belmont

Concluded on Page 13